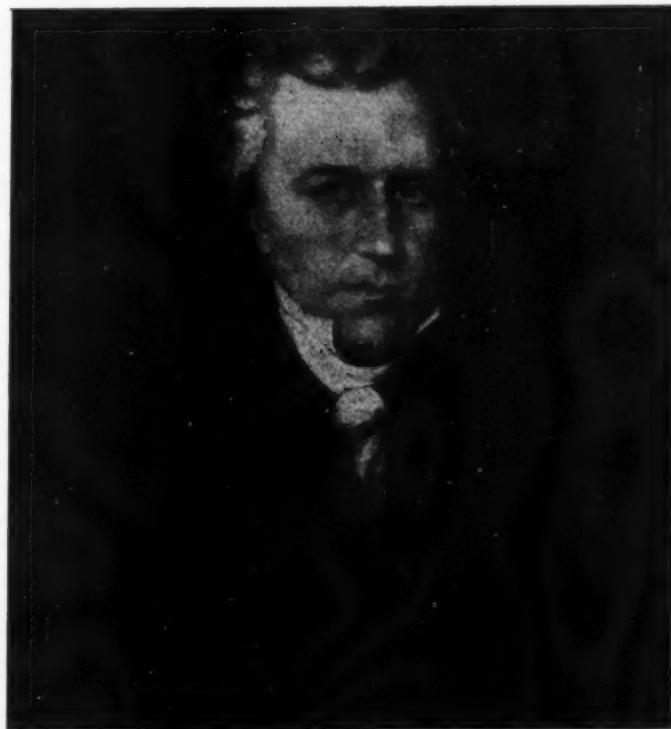


"WHERE SHALL WE FIND GOD?"—EDITORIAL

THE CHRISTIAN CENTURY

Vol. XXVI. September 2, 1909 No. 36



WALTER SCOTT—"ONE OF THE 'FATHERS.'"

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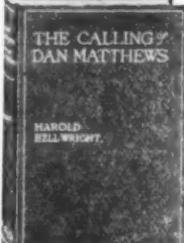
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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, EDITORS

Where Shall We Find God?

The Seeming Rivalry Between God and Science as an Explanation of the World

It seems to many as if the increase of knowledge is gradually but inexorably shoving God out of his universe and leaving it to a reign of law. This is probably due to the fact that men have from time immemorial located God's presence in the mysterious, the unexplained, the so-called supernatural.

The earlier revelations of God to man came, no doubt, through man's sense of wonder.

God made his presence felt in the unusual, the marvelous. A miracle was a certificate of his presence. Truth was seen true not always by its intrinsic nature, its reasonableness or its worth, but because it was accompanied by a sign.

Storms, fire, the burning bush, the quaking mount, the darkening sky at mid-day, an unexpected death, sickness, not to speak of the endless list of omens and portents—all bespeak the near presence of a world of spiritual beings whose goings-on took no account of the order of events to which man was accustomed.

The development of science has gradually brought us into a different universe. The tiny area of the known, the natural, has been wondrously broadened until man walks forth in a world in which he feels completely at home.

Not only has one mystery after another yielded to the explanations of science, but the conviction that every mystery would lend itself to rational explanation if we could only hit upon the right hypothesis, has rooted itself deep in the souls of modern people.

Religion has ever looked with fear upon this increase of knowledge because she has located God in the phenomena of the world that are inexplicable. She has always had a feeling that to explain an event was to rule God out of it; wherever science could go God was superfluous.

From the time of Galileo to our own day warfare has obtained between religion and science, between worship and knowledge.

When Newton and Leibnitz formulated the law of gravitation to explain the position and procession of the heavenly bodies they were opposed by religion on the ground that God would be driven out of a business he had engaged in ever since the heavenly bodies were created. For before Newton men conceived that each planet was shoved along by an angel or spirit appointed of God to this special task. *Where shall we find God, men asked, if not in the starry heavens above?*

Later Darwin came with his conception of organic evolution. All species of living beings have evolved each from an inferior species, he said. But religion had always taught that God had started off each species of living beings in the world by his direct creative power.

And where shall we find God if not at the great beginnings of things? men asked.

Then the Bible became the subject matter of a new discipline. Men undertook the task of finding out when its various parts were written and by whom and under what circumstances.

And many souls were afraid and asked, If the Bible sprang out of human history and may be explained through human experience, is it not then a thoroughly human book and have we not driven God from its pages?

Providence, too, the faith that God knows his children each by name, and that he answers to their need and call with his strong help—this comforting doctrine of our religion—the core and essence of religion, we might better say—has always been interpreted in terms of the unusual, the marvelous, the special intervention of divine aid or judgment.

But with more precise observation of facts this doctrine has suffered rude shock. It has been observed that the rain falls upon both the just and the unjust; that the good do not always prosper, nor the bad always fail; that a vast slaughter like the Iroquois theater fire or the Sicilian earthquake takes guilty and good alike; that to offset every instance of the special intervention of God's hand in behalf of justice for the innocent or judgment for the

guilty, there can be produced an equally convincing instance in which the good were made to suffer or the bad allowed to go scot-free.

So that men are asking, if God does not bare his arm in a special dispensation in behalf of goodness and against evil, how can we make out his presence anywhere in the earth?

Likewise the soul's own experience of God in conversion and the Christian life has seemed ever to present wonders and miracles transcending the inquiry of science. Here in these marvels of conversion spirit meets with spirit. Here is the citadel which impudent science cannot enter. Only God can explain conversion.

Now at last this conversion experience has been invaded by ruthless science. First came the Disciples of Christ with their clear analysis of the conversion process into a normal process of believing, repenting and obeying. All this, they said, needs no miraculous attestation of God's presence.

For this the Disciples were called Rationalists and Unitarians, and were charged with disbelieving in the Holy Spirit.

Now at last psychology in a spirit like unto that of the Disciples has set its instruments to analyze and interpret religious experience. It finds that the so-called miracles in the conversion experience are as truly subject to psychological law as any other mental experience can be.

And our heart, bleeding with the surgery of science, cries out, Where, then, shall we find God?

In all this our fault has been that we have sought God among the marvels of life, among the mysteries, among the miracles, in a realm we called the supernatural. We have limited God's activity to those events whose law we could not find. And when at last we found the law explaining an event we have assumed that God took his departure. Our basic assumption has been, the more magical, the more divine.

The great change religion is undergoing in our day consists primarily in a new sense of the location of God.

We are learning to see Him in the great commonplaces of life,—in nature, in the long, evolutionary process, in the history and human experience of the Hebrews who wrote our Bible, in the common events of everyday life as well as the unexpected, the unusual event, in the educational process by which a child is trained so as never to know himself other than a Christian, as well as in the convulsive experience of the prodigal's conversion.

We do not think of God as acting in wonders, in miracles, in mysteries, mainly, but in the orderly processes of life. And we are fast coming to the point where we can allow the scientist to do his utmost at explaining any sacred object like the Bible, or any sacred experience like conversion, without losing one whit of our sense of God.

After all, a world in which miracles may be explained is a diviner world than one full of miracles that can never be explained.

God is not limited to special occasions in his activity. The laws we discover in nature and the soul are the pathways of his habitual working. To know these laws is to be able to walk in closer companionship with God and perchance to help Him at his mighty task!

We have made the mistake of La Place, who sought God as a Thing among things. Sweeping the heavens with his telescope he reported that he found no God there.

The mistake of La Place was that he searched for God at the wrong end of the telescope. God gets into the universe by way of the soul. He does not break into the soul's consciousness from the outside like a crash of thunder or a landscape or a new planet.

Let us rather learn from Newton, that other astronomer, who came back from his explorations among the stars and acknowledged, "I think Thy thoughts after Thee, O God!"

To him a new truth was not only a discovery of his own mind, but a revelation of God.

The Trend of Events

By Alva W. Taylor

JAPAN'S MISSIONARY JUBILEE

Preparations are being made to celebrate the Jubilee of Christian Missions in Japan next October. Fifty years ago three intrepid men followed the wake of Perry and entered Japan. They were not permitted to preach or teach openly, and the old edict, that for two hundred years had hung like the sword of Damocles over any christian aspiration in the Flowery Kingdom, was still scattered broadcast at the cross roads of the kingdom, saying, "Let no Christian be so bold as to come to Japan. If he violate this command he shall pay for it with his head." This edict was not finally taken down until in the seventies. But if public teaching could not be done, private converse could not be denied. The medical art cannot be resisted anywhere and Japan wanted it without the christianity that alone was willing to send it to them. These pioneers could not get anyone to teach them the language until a spy was found who was willing to do it secretly. He was asked to help translate the Bible and was frightened away. In the first twelve years but ten were baptized and these in secret. One was imprisoned five years when discovered and the threat of death hung over his head all that time. Another died in prison for the "crime" of reading the Bible in Chinese. The missionaries were told that anyone found baptizing would be executed, and any one found reading a Bible or selling even an English copy would be imprisoned. The first church was quietly organized in Yokohama in 1872, the edicts were removed in 1873, twelve were baptized in 1874, and Neesima started the famous Doshisha University in 1875, though he could not even rent a building for it for six years.

AFTER FIFTY YEARS

Last year nearly 10,000 united with the churches in that same Japan, fourteen Christians sat in Parliament, the Emperor made gifts to Christian enterprises, the great Ito commended Christianity, Tokyo welcomed an International Christian Conference and did itself proud in hospitality toward it.

Today, in Japan, is a church of 70,000 members and christian community of several times that number. It is said that a million young men are reading the Bible and taking it as their moral authority without uniting with any church. Their peculiar national devotion will make the coming of a national native church the signal for a Pentecost. Today there are 400 organized churches and one-fourth of them are self-supporting. More than that, there is a Japanese Foreign Missionary Society doing work in China, Korea, and Manchuria. Thus they have caught the spirit of Christianity. There are 500 native pastors and evangelists and 1,000 others devoting their time to active christian work.

The missionary host numbers 800. The M. E. church has united all branches and elected their own native bishop to direct the work among its 14,000 members. The Congregationalists number as many and have many independent churches. The Presbyterian subdivisions are also united under the title, Church of Christ in Japan, and with their independent and mission churches care for 18,000 members. All denominations tend to become more and more simply christian as they become more independent of foreign support. These Japanese Christians, with a wage earning power but a fraction of what ours is, gave last year \$150,000 for christian work.

THE SOCIAL LEAVEN OF JAPAN

The new Japan is measured by its progress in liberty and charity more than all else. While the edict against Christianity was removed in 1873, it was not until 1889 that Christianity was given official right to exist. The Feudal system was abolished, Parliament instituted schools under tutelage of Christians, there were established modern reformatory institutions, displacing the old dungeons, and placed under Christian direction, a national university was founded with a missionary directing, science was eagerly welcomed at the hands of Christian missions, and the social leaven of Christianity permeated through the whole measure of national and governmental life. Today, Japan has a modern school system from the kindergarten to the university, and is fast extending it so every boy and girl in the empire will be taught. Her Red Cross has 1,000,000 members. Her prison system will compare favorably with

the most modern of the western world. Toleration is the national watchword. Education is the national aspiration. Philanthropic institutions are being founded, but the most far-seeing of Japanese statesmen are saying it will be impossible to preserve these things, the fundamental institutions of a civilization, until they have the soul of civilization—a Christian morality and religion.

The Doshisha, founded by the Japanese Christian, Neesima, in 1875, has taught 6,000, and they have gone into all lines of higher endeavor in the Kingdom. They are in Parliament, the schools, the editorial rooms, the leading counting rooms and the army and navy. Other Christian colleges have educated as many more and the 500 native pastors come from these and the Doshisha. There are 650 in the Bible schools and theological seminaries, 10,000 in the boarding schools supported by the missionary boards, and 8,000 more in their kindergartens and day schools. Last year one of the seven mission presses, the M. E., turned out 1,500,000 volumes. In the past five years 2,000,000 Bibles have been distributed.

Twenty years ago, Prince Ito, the most influential statesman in Japan, then as now, declared they wanted Western education and invention, but that their religion was good enough for them. Last year he laid the corner stone to a Y. M. C. A. building in Seoul, contributed handsomely to that and other Y. M. C. A. work, told the young men of both Korea and Japan that they could do no better than to follow the precepts of Christianity, and, with the Emperor, has been one of the greatest encouragements Christian missionary work has ever received in Nippon. Teachers of English in the Commercial High Schools of the land are selected by the Y. M. C. A., Christian men are favored for responsible financial posts, and the followers of the Nazarene furnish men for responsible positions in the government in a ratio of ten to one as compared to other faiths. Shintoism is dead as a faith and Buddhism is attempting to stem the rising of the tide by adopting many of the elements of the new religion.

IS CHRISTIANITY A SUCCESS IN JAPAN?

Some deny the success of Christianity in Japan because only 70,000 actual church members can be shown after 50 years. Some have never learned history and some have learned all of it except that which relates to religious progress. History has to them been a story of wars and diplomacy, or perhaps, in these latter days, of bread and butter and the making of machines. The time is near when, with these, the powerful factor of religion will be more reckoned with in the study of the rise and fall of nations and the making of civilization. In the mingling of elements it will be found to be both the most subtle and the most powerful. As one may discover the anatomy of the body more easily than the psychology of the soul, so may he analyze the material factors of civilization more easily than the spiritual.

The deeper the life of a nation, the more slowly will it yield its deep things and the more quickly will it adopt the superficial things that others offer if they can be proven good. A savage people may be won, and genuinely won to the deeper things of civilization, to the fullest extent of their ability to understand them because they have nothing to lose and all to gain. At the same time, having no preparation for the complexities of civilization they are able to utilize the mechanism it offers but slowly and as they learn. A cultural people will readily adopt the mechanical and material benefits of civilization, once their traditions are out of the way, because they have an inner preparation for their complexities. But they will not so quickly receive the deeper spiritual things because they must first give up their old things of the spirit. The first is material in the hand and like pine may be easily carved and shaped to use. The second is like the heart of oak, it grows only with the years.

Japan will "learn the doctrine by doing the will." In other words, she is utilizing the benefits of Christianity, is testing her by her fruits, and will believe on her for her work's sake. The million young men who are reading the New Testament are in the process of assimilation. The social work of Christian missions is leading in the new social era of Japan. Buddhism is, among its wiser adherents, assimilating Christian ideas. The old moral codes are discovered as not squaring with the new life and the teachers and leaders are declaring that if lovely Nippon is to preserve her material body of civilization, she will have to incarnate the soul of civilization, the Christian religion. It has even been proposed by some to make a national established church and adopt Christianity wholesale, as they have western science, by Japanizing it. This illustrates the process of assimilation going on and the fact as well that the old has not yet caught the vision of the new.

September 2, 1909

THE CHRISTIAN CENTURY

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THE FATHER OF MODERN JAPAN

All this is illustrated in the life and work of the true Father of Modern Japan, Guido Verbeck. Two other men played most important roles. They were Dr. Hepburn and Prof. Brown. Brown translated the New Testament and maintained a school at Yokohama that gave the native church a score of its first evangelists and defenders. In that school he also taught many government officials. Hepburn was the only physician for several years and aroused a passionate interest in science among the younger and more progressive Samurai. He translated the Old Testament and compiled a dictionary of the Japanese language that is yet the standard. But most intimately associated with the course of Japan's actual redemption in practical ways was Guido Verbeck. Verbeck was a Hollander. He was Americanized by residence in this country during his formative period of life. The Moravians had cast the spell of missionary passion about him in the old country. He was imaginative, of poetic temperament and a fine linguist. He could speak four tongues fluently and keep silent in forty more. He was a wise and therefore a quiet man. He was a true Christian and therefore humble but effective, caring not who received the credit, if only the good was done.

At the age of 29 he landed in Nagasaki. Not being allowed to preach publicly nor teach openly he welcomed a few young men to instruction. His class grew with the opening of opportunity. At the end of six years he had baptized but two, but the quiet, amiable, determined missioner was teaching English by using the Bible and the Constitution of the U. S. as text books. Count Okuma and other "makers of Japan" were learning his lessons. At the end of the decade he was laying the foundations of the Imperial University which has since become one of the great educational institutions of the world. At that time he was translating Blackstone and works on Political Economy. These were followed by the Code Napoleon, the Constitutions of various European countries, legal works, and legal forms of all kinds. The next decade was one of ferment ending in rebellion and the firm establishment of the Mikado on the throne. During this troublous time Verbeck quietly taught. The University grew to over 500 students with 18 instructors. The enmity toward Christianity grew intense. Both Christians and progressives suffered martyrdom, but Verbeck became one of the most trusted advisors to Iwakura, the leader on the New Japan party. He says little, waits to be consulted, offers advice deferentially, asks for no personal favors, and his parlor becomes a council chamber for the Young Japan party. He advises the sending of a party of the young leaders around the world. He arranges their route, obtained introductions and was accorded the honor of naming two of them. Before they returned, upon his advice, the boards bearing the Anti-Christian Edict were removed. Seeing that several of the old world powers looked with covetous and imperialistic eyes to the East, Verbeck advised an army and a navy and coast fortifications and obtained places for six young men at Annapolis. Now princes were asking him to give scientific advice on development of the country, the government had asked for missionaries to establish schools over the empire, and Wm. Elliot Griffis went to assume charge of scientific

institutions and training. The Emperor organized a Senate to advise him in affairs of state, and Verbeck is unofficial advisor to the Senate.

Now that Japan is opened to Christianity, Verbeck desires to withdraw from official life and devote all his time to purely missionary work. After some months he obtains release and the Mikado decorated him with the Order of the Rising Sun. Ever after he is ex-officio guest at all state functions and was received by the Mikado once each year as a mark of special esteem. When the Parliament was granted he was importuned to lecture to its prospective members on political subjects, but refused because he preferred to preach. He consented to give two lectures a week before the nobles' school on Christian Ethics. He traveled over the empire the last years of his life, but refused to speak where enthusiastic Japanese friends had announced in public print that he carried the Mikado's decoration. This man's part in the renaissance of Japan illustrates well the manner in which Christianity has influenced the nation and is leavening the social life of New Japan, and is a parable of the manner in which she will be won to Christianity.

THE MORROW OF NIPPON

Japanese population is growing rapidly. In 25 years it has increased from 37,000,000 to 50,000,000. The country is both small and mountainous and there must be overflow. In the past few years more than 100,000 have emigrated. Korea and Manchuria will become Japanese by economic conquest. She has farmed her mountains to the top and her sea out to the landless horizon. She has fought her battle for life and is deeply in debt. She has prescience enough to want peace and an opportunity to build the solid foundations of economic strength under her vast new civilization. She looks to a morrow of revenge by Russia unless Russia becomes a new government. She sees the awakening of China's mighty economic power, latent in 400,000,000 of the most tireless workers in the world. She must keep her place among the powers and all requires economic strength. So peace is her desire and trade her ambition.

The menace of Japan is not militarism, but materialism. She needs money and she is in danger of worshiping at the shrine of Mammon. She is breaking away from the compulsions of the old religions and agnosticism must be her portion if a better religion replace not the old. She can easily become Chauvinistic and be ruined by her "jingoes" because her success has been so remarkable. She can easily transfer her Shinto worship of the throne into a materialistic worship of the nation's "destiny." But she will not do any of these things. Thirty centuries of history contradict the possibility of a hasty ruin on the shoals of mere temporalities. She has in her the continuing life of milleniums. She is too spiritual in her patriotism to allow beloved Nippon to fly in the face of a fact as old as her dynasty. That thirty centuries is a rock of ages under her and her patriotism is a breath of heaven in her and she will be warned by her wise men and amid all her readjustments come in due time to that mightiest of them all, her spiritual readjustment, and the religion that has the halo of the eternal on its brow will be the faith of undying Nippon.

Editorial

PROFESSOR Ernest DeWitt Burton, head of the department of New Testament Literature and Interpretation, in the University of Chicago, returned last week from a thirteen months' trip to the Orient. Professor Burton was sent out in July, 1908, under a commission of the University to make a study of educational conditions in China and other lands of the far East. His investigations took him within the borders of Turkey, Egypt, China, India, Korea, and Japan. Six months of the time was spent in China; two months in India, and a little over six weeks in Japan. In all these countries, declares Professor Burton, is found keen interest in education. In India the British government is making larger provision for education, and the youth of the land are eager to avail themselves of the advantages, though usually only as a means of securing a better salary in government service than they could hope to make in other ways. In China, the old education is a thing of the past, and Professor Burton confesses surprise at the tendency these people show for building up systems modeled closely after the best schools of England and America. New buildings are being erected, with modern equipment, and teachers are being employed who have the very best preparation. Professor Burton commends the work that

is being done by the mission schools, but these and the government schools are entirely unable to meet the demands that are made upon them by the Chinese youth, who have awakened to the fact that a new day has dawned in Chinese history, and that the only way in which they can live influentially in that new day is to secure the educational training which the best schools offer them. The great defect of the educational work of the Japanese, as seen by Professor Burton, is its over-specialization. Their schools lack entirely that broad education which is provided by the American schools as a basis for the special work that the students may wish to do later.

WHENCE are the idealists? It has usually been assumed by Christian people that the Christian church is the nursery and home of the highest ideals of the race. Now comes Harold B. Wright, who was at one time pastor of a Christian church, in Kansas City, and in his late book, "The Calling of Dan Mathews," which we review in another page, claims that not the church but the men outside the church are the true idealists. He makes use of a cast iron monument as a symbol of the church, while a live, growing

garden, which supplies food for the hungry is the symbol of the life outside the church. Is this true? Are the true idealists to be found outside the church rather than within it? There are many who will advocate this claim. Perhaps there are some in the church who will admit the charge. Many will admit the strong tendency within the church to crystallize, to worship the traditional form, to confuse the accepted statements of belief and forms of worship and service with religion which is the life-giving spirit. But after all, this is a failing of human nature and not a failing of the church alone. Be it so; still most of the men in the church, are idealists, and they, though they see the imperfections of the church, are striving for a day when she shall be free from these hindrances, and shall go forth with power to accomplish her God-given tasks. Mr. Wright's argument that because of this tendency to emphasize the external and accidentals of religion, it is best to forsake the church and seek the realization of one's ideals in other directions is hardly justifiable. When a business is not paying we do not abandon it, but reorganize it so that it will pay. When a school is not accomplishing its mission we do not forsake it, but reorganize it so that it will perform the desired work. So with the church. The true idealist within the church will not forsake her because he sees her imperfections, but will seek to reorganize her activities so that they shall express the highest ideals of the Christian religion.

THE series of studies of present-day evangelism which appeared in our pages recently has brought us many letters of gratitude and approval. From some have come criticisms of this or that point in the discussion, but no one has attacked the essential thesis upon which our articles were based. We gladly give space this week to J. E. Davis, pastor at Beatrice, Nebraska, whose reply to our examination of revivalistic music is typical of many other communications we have received. He evidently did not read our statements with much care. We nowhere condemn any of the features he defends—noise, the “control” of the congregation by the leader, or congregational singing. The unspiritual of the worship led by such a godless choir as he describes cannot be more repugnant to him than to us. Fortunately we are not shut up to any such alternative. Least of all does our critique state or imply that evangelists make a “premeditated attempt” at hypnotic control. Whatever hypnotism obtains in revival meetings we choose to believe is, for the most part, unconsciously employed. But it is none the less vicious and degrading to spiritual religion even though the manipulator is unaware of the nature of the forces with which he deals. A body of protest is growing rapidly against the unspiritual methods of many revivalists. With the clearer insight into the method of Jesus himself that the modern rediscovery of his person is making possible we may expect not only a theological change but a profound transformation of the organization and methods of the church itself.

The Winning of the Million

WHEN our Church Extension enterprise took form twenty years ago the gain of a million dollars for this purpose seemed a dream so far from realization that it was only to be taken seriously by such enthusiasts as the Secretary and the Board. Other denominations had vast sums at their disposal for this work, but the Disciples were new to such things and were concerned rather with the arithmetic of conversions than with that of missionary funds.

The years have gone by and it is astonishing that today our fund lacks less of being a million than any one of us dared to hope. It would be a magnificent thing if we could achieve the whole amount this year. To do so would require an offering of three hundred thousand dollars, but it is safe to say that with reasonable enthusiasm the churches would pass the three-quarter post this year and turn into the home stretch next year for the winning of the million.

In the meantime many notable things have been done by this fund which makes pleasant reading to Disciples. Since its organization the Church Extension Board has helped 1,248 churches spread over forty-four states. Of these churches 648 have repaid their loans in full, and that money is at work again helping other churches. A total of \$864,000 has been returned from assisting churches.

This is one of the finest features of Church Extension and makes its appeal strongly to the business sense of all contributors. There

are very few enterprises in which one can keep his cake and eat it too. In most of the good work we do, whether in the local church or in the foreign field, the money spent returns only in the good it accomplishes. In addition to this primary effectiveness of Church Extension money, the total amount comes back again and again to repeat its splendid work of building churches throughout the nation. This looks more like magic than reality at first, but it is the soberest of financial sense.

There have been no losses to the Church Extension Fund. So high has been the appreciation of the churches that the most earnest efforts have been made by all that have received aid from the fund to return the money intact, plus the small rate of interest charged. This interest is intended to cover the expenses of administration, so that no money actually comes out of the fund for any other purpose than the erection of churches. This is a feature of Church Extension which appeals strongly to its promoters, and these promoters are the entire brotherhood.

In addition, it must be remembered that no loans are made upon property which is not advantageously located or whose title is in the least cloudy. Those who have made application to the Board for loans to complete churches know with what careful scrutiny the Secretary and his legal experts examine every detail of the proposal. Many a church has been disappointed because it was unable to meet the very reasonable conditions of the Church Extension Board. But these very conditions have proved the safe-guards of the fund, and a church which cannot comply with them should rejoice with all the other churches that the affairs of the Board are administered in a manner beyond danger of loss.

But the real difficulty which confronts Church Extension among us is its inability to meet anything like all the calls that are presented for its assistance. In spite of the rapid growth of the fund the churches have multiplied more rapidly still. Many of them are entirely unable to provide themselves with church homes without the assistance which the fund offers. And the fund itself is inadequate to provide assistance for many churches which are most worthy and dependent. This is a condition which the Board and the Secretary are powerless to remedy. The churches alone can provide sufficient funds to answer the calls of the brotherhood.

The offering which begins the first Sunday in September is devoted to this cause. It requires a special effort, for the reason that September is an early month in the calendar of all the churches after the vacation period of the summer. Some of the members have been away and the work of the church has more or less slackened during the warm weather. Special emphasis must, therefore, be laid on the Church Extension offering to have it reach normal proportion. It must be left to no haphazard and careless announcement. If so, it will be a disappointment to the minister, the church, and the Board of Church Extension. With careful preparation a suitable and just gift can easily be made to this great cause, such a gift as will measure up to the responsibility and good will of the church.

It need hardly be urged that a church without a building is only living a half life. Its power of usefulness is largely wanting. Even if the quarters it rents for worship are suitable and commodious, it cannot have the air of possession and permanence which justifies the people of the community in taking it and its future seriously. At best a church in a hall or building not its own is in the stage of childhood. Childhood is always promising, but not very effective. It is the erection of a building which creates confidence in the efficacy and promise of such a congregation, and attracts to it the people who will prove its mainstay in future years.

It is with satisfaction that the increasing interest of the Disciples in church architecture is noted. In many of the cities our churches are coming to be among the most beautiful and commodious. It may seem a far cry from one of the modest chapels which constitute the great body of Church Extension structures, to one of these handsome and elaborate temples, costing up into the hundred thousands. Yet the connection between the two is very intimate. Perhaps the great church began its career in a building as small as the least of these. At any rate, the large churches are interested in seeing the smaller ones coming to competence and the possession of homes. And the small churches are equally interested in seeing other congregations take form and, like themselves, secure by the assistance of this helping fund those structures which become life-saving stations for the Kingdom of Heaven.

Let no church forget the offering for Church Extension which begins on the first Sunday in September and continues until all the members have had opportunity to share in it.

Jesus and the Old Testament

Interpreting Jesus' Attitude Toward the Sacred Writings of His Day

By G. N. Stevenson

Having overcome the temptation to fall in line with the current conception of the Messiah, Jesus at once plunged into "the work of his ministry." In doing this he finds at the outset a system of religious thought and worship in many cases at variance with the spirit of his own movement. This system was founded upon the law of Moses, by us usually termed the Old Covenant. Our present study will be to show the attitude assumed by Jesus toward this system of life and worship.

Rights and Ceremonies.

I. We learn that Jesus treated certain rites and ceremonies of the Mosaic law with perfect indifference, while he brushed aside others with a mere wave of the hand.

(1) Circumcision is not even referred to in the positive teaching of Jesus. He seems to ignore it altogether.

(2) The law of sacrifice met with mere courtesy at his hands. He looked upon it as possessing no essential value. It is true that he told the lepers to offer their gifts at the altar, but this merely as an evidence to the people that the healing had taken place, and the one that returned to give Him thanks for the healing that he so joyfully recognized was not, as far as we know, again requested to offer the sacrifice. Luke 17:11-19; Mat. 8:1-4. In assuming this attitude Jesus showed himself in line with the teaching of the great prophets of Israel's spiritual age. Jeremiah 7:21-23; Amos 5:21-27.

(3) Jesus saw no good sense in the practice of fasting as then in vogue among the Jews. When interrogated by them as to his apparent neglect of it, his answer practically was, That in times of mourning nature became the law and compelled fasting; but as a prescribed institution as it then was, he could see no appropriateness in it, nor could he discover any good end that it might serve. Mark 2:19-20; Mat. 6:16-18.

(4) Jesus most decidedly breaks down the distinction between clean and unclean food from a commercial point of view. From a religious point of view he affirms that it makes no difference what a man eats providing it is good, wholesome food. It is what comes out of the heart and not what goes into the mouth that defiles. Even his specially chosen disciples did not at first comprehend this law, and it required a special revelation to convince one of the most spirit-filled preachers of the apostolic brotherhood that all actually clean food is religiously clean. Matt. 15:10-20.

The Sabbath.

(5) Jesus in carrying out his divinely appointed program came in contact with the question of Sabbath observance. On two occasions at least, the matter was brought to his notice, and on both he suffered censure from the Pharisees for what they termed a violation of the Sabbath laws. This violation, however, was one rather of tradition than of Mosaic legislation proper. Nevertheless, Jesus took occasion to teach his lordship of the Sabbath day, pointing out that it was made for man, for the benefit of man, and hence was simply a means to an end. Jesus goes back of all law and indicates that all law, human or divine, has for its object the welfare of man, and that there can be no wrong in removing any law that does not function well. Mark 3:1-6.

(6) To the law of gifts and tithes Jesus gives his sanction when observed under their proper conditions and limitations. Jesus recognizes the religious value of a gift, when the giver is at peace with all men, otherwise

a gift as an offering to God is not acceptable. He recognizes also the legitimacy of tithes, and their spiritual value to the offerer, when justice, mercy and truth are the concomitants of the generosity. Matt. 5:23-26; Matt. 23:23-24.

The Moral Laws.

II. Some of the so-called moral laws of the Old Testament Jesus finds inefficient, defective and sometimes immoral.

(1) The law of divorce as granted by Moses Jesus forbids, and recognizes one legitimate ground of separation, viz., adultery on the part of one of the contracting parties. Mark 10:1-12.

(2) The law of killing Jesus makes more stringent, and lays under the ban of his censure not only the hate of the heart that leads to the rash act, but places such an emotion in the category of spiritual crime. Matt. 5:21-22.

(3) The law of revenge he repudiates entirely and declares it not only defective, but immoral. Matt. 5:38.

(4) The law of love Jesus makes more comprehensive, and demands that it embrace not only the neighbor, but the enemy also. Matt. 5:43. Jesus taught that it was quite possible to keep the ten commands and yet lack the essential of eternal life. Matt. 10:17-21.

III. It must not, however, be inferred that Jesus' attitude toward the Old Testament was destructive in its aim and tendency. Jesus looked upon the law of Moses as a divine institution—from God and designed to serve his righteous purposes.

(1) He told the Jews that if they had believed Moses and the prophets they would have had no difficulty in believing him, "for," said he, "they testify of me." John 5:39.

(2) Abraham in the parable told the rich man that his brothers had Moses and the prophets as their teachers, thus implying that these were sufficient to lead them to Christ. Luke 16:29-31.

Jesus and the Prophets.

Jesus in seeking to fulfil his divine mission got his plan and method from the law and the prophets. He searched both for their essential nature and spirit and built upon these. He went back of the ten commandments, and the letter of prophetic utterance to the spirit and motive that called them forth. He discovered the spirit and motives to be wrapped up in the two great commandments, neither of which formed any part of the decalogue, viz., love to God and love to one's neighbor; for upon these two, he declared, hang all the law and the prophets. In other words the object of all law and all prophecy was primarily to generate in man a wholesome love of God, and to lead him as well to love his neighbor as himself. Jesus accepted this as the true objective of his Messianic work and from the beginning of his ministry set his face toward its accomplishment. But to do this he found impossible along the line of the religious customs then existing. It became necessary for him to re-interpret Mosaic law and prophetic utterance upon the basis of the spiritual purpose of the Old Testament legislation. He was compelled to revise the whole Jewish system of religion and the laws upon which it was founded.

Centennial Studies

By Dr. Errett Gates

DO THE DISCIPLES OCCUPY COMMON GROUND?

It was a disappointing moment in the early efforts of Thomas Campbell when the various religious bodies to whom he addressed the "Declaration and Address" refused to consider his plan of Christian union. It was so clear to him that the only way to union among Protestants lay in faithful adherence to the New Testament as a rule of faith and practice, and it was so manifestly the professed principle of all the churches, that he could see no reason why they should hesitate to confer freely and act conscientiously in conforming their faith and practice to the New Testament model.

Thomas Campbell's Position.

To him it was almost an end of controversy among all protestants to propose the New Testament as a perfect constitution for the worship, discipline, and government of the church, and to agree to be guided alone by the Divine Standard. He declared himself ready to relinquish whatever he had hitherto received as matter of faith or practice, not expressly taught and enjoined in the word of God, and to open up the whole question of required terms of fellowship in a free conference. But he did not find the representatives of the other religious parties of the time so ready to treat the terms of fellowship as an open question. The overture of Campbell and the Christian Association was not merely ignored, but it was openly attacked. The churches were not ready then, even on the basis of a principle of biblical authority which they acknowledged,

to subject their faith and practice to criticism and revision.

A hundred years have passed since that first disappointment, and still there is no change in the attitude of the churches toward the overture which the Disciples make to them. Apparently the Disciples believe today just as strongly as Thomas Campbell a hundred years ago in the efficacy and finality of that same plan of union—conformity to the faith and practice of the primitive church, as the essential condition of Christian union and communion. Has there been no change?

The New Condition.

A new condition has arisen since Thomas Campbell's first proposal to the religious world. The first proposal in 1809 was made by (1) a mere society without church organization; (2) in the form of a tentative principle of action; while the proposal which the Disciples are making in 1909 is being made by (1) an organized church or group of churches, (2) in the form of a fixed program of action.

In other words, since 1809 principle has been reduced to practice, an open question has become a settled conclusion, and a voluntary society has become an inviolable church. This makes all the difference in the world with freedom of action and responsiveness to approach, on the part of the Disciples and their religious neighbors. Who can but see that it has increased the difficulties of the Disciples in their study and promotion of Christian union. In their program for the unification of Christendom there is now both the

general and the particular—the general appeal to the authority of primitive Christianity, and the particular definition of it in a fixed order of church procedure.

Union More Difficult.

The Disciples are therefore confronted with two problems,—the problem of finding common ground, universal agreement among Protestant Christians in both principles and practices. This has been the interesting history of their principles during the last hundred years, as regards both the principle of Christian unity and of primitive Christianity, that they have steadily grown in favor. Their principles more than ever unite them with the common consciousness of Christendom. But can as much be said for their practices, by which their principles are finally judged?

Desire for Union Universal.

When the Disciples go to other religious bodies and say to them: There ought to be no divisions among the followers of Christ; let us all unite by restoring the Christianity of the primitive church—there is but one response, and that of universal agreement. All now, with few exceptions, believe in Christian union, and in primitive Christianity. Here is common ground. But when the Disciples are asked to define primitive Christianity and they present their church order as their understanding of it, there is immediate difference of opinion. The ground ceases to be common ground; the Disciples are found standing upon it alone.

Principles and Practices.

The thing that separates the Disciples from other religious bodies is no longer their principles, but their definitions and practices. Their principles have come finally to unite them to others, as Thomas Campbell felt they should. And so long as conference and discussion are confined to the principles there is concord and sweet fellowship.

So far as the Declaration and Address discloses his purpose, it was the plan of Thomas Campbell to carry out his scheme of union on the basis of a voluntary society, which should not take sides with any religious party. He says: "The cause that we advocate is not our own peculiar cause, nor the cause of any party, considered as such; it is a common cause, the cause of Christ and our brethren of all the denominations." He saw how futile the effort of the Christian Association to promote peace and unity would be, if it organized itself as a rival sect. He says: "To advocate the cause of unity, while espousing the interests of a party, would appear as absurd as for this country to take part with either of the belligerents in the present awful struggle." In no other way than by preserving an impartial neutrality with respect to all parties did he dream that he could accomplish anything in the interest of peace. Hence he protested against the rumor that he was organizing a new religious party. He says: "Should any affect to say that our coming forward as we have

done, in advancing and publishing such things, has a manifest tendency to distract and divide the churches, or to make a new party, we treat it as a confident and groundless assertion."

As Others See Us.

The organized denominational form into which the Disciples have grown is a departure from the original plan of the Declaration and Address and compromises their advocacy of Christian union by placing them as a rival party over against other religious parties. Disavow it as they will, in the eyes of the religious world they are an interested party in any conference on union, and they can not escape suspicion of self-interest. This very fact tends to neutralize their testimony concerning unity in many communities where they compete for members with other churches.

The Disciples have come to this anomalous position by no will of their own. It was forced upon them by their devotion to what seemed to them the truth, but more by the constituted order of the religious world, which is in structure sectarian and forces all religious movements into the same mold.

The Disciples have but one defence for their position—to be larger, broader, and more truly Catholic in spirit than the common denominationalism with which they are confused, and thus by proving their unlikeness to it, entitle themselves to a different classification.

Chicago

A Study of the Conditions of North Side Missions

By Orvis F. Jordan

Those who undertake the task of describing the mission work of the Disciples of Christ in Chicago are likely to yield to one of two tendencies, either that of extreme pessimism, or that of revelling optimism. In undertaking some observations with regard to our mission enterprises, we are desirous of presenting the facts as far as possible, and allowing the reader to judge whether he should be encouraged or discouraged with the presentation. We shall lay bare all of the weakness and failure which have characterized our efforts but we trust we may be able to see also the permanent advance that has been made in the last few years.

In Twenty Years

Twenty years ago we had only four small congregations in Chicago. Now we have twenty-two even after making all deductions of defunct and unrelated enterprises. In that twenty years there was first the period of indiscriminate organization. We went all over the city organizing little groups of Disciples into congregations. Many of these ill-timed enterprises have perished. Their names are hardly remembered by present-day Disciples. Yet out of all this enthusiasm, there resulted some good churches that are now self-supporting as well as some mission points that are each year coming nearer to the time when they can achieve self-support. The present missionary board received such an abundant family of missionary orphans on coming into office that they have confined their efforts for the most part to giving adequate support to the groups already organized. Gary has been opened up and two northwest groups combined into a congregation and given a preacher but the remainder of the money has been expended in giving the other points adequate support.

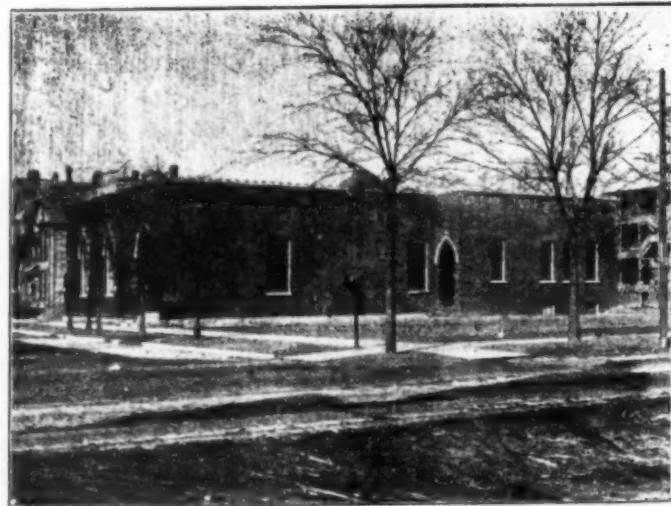
In order that the brotherhood may know the problems of our missions, we shall in this and the next two numbers present facts with regard to the missionary situation in the different parts of the city. The city board has

division committees for the three main divisions of the city, North Side, West Side and South Side and we shall follow this convenient method of division.

On The North Side

On the North Side, we have two self-sup-

porting churches, Evanston and Irving Park and two mission churches, Sheffield Avenue and Armitage Avenue. With only four of our twenty-two congregations planted on that side of the city most favorable to the work of the Disciples, it will be seen that we have not recognized our opportunities in Chicago. The North Side is pre-eminently



The Sheffield Ave. Church.

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part. It is a section where the Protestant denominations have planted missions that have grown into self-support in a few years.

At the Sheffield Avenue mission, W. F. Shaw is pastor. This was once a strong self-supporting church with several hundred members reported. W. B. Taylor and Bruce Brown have preached here in days gone by.

Two causes have contributed to weaken this congregation until it is now on the missionary pay-roll. First of all, there was a piece of wild-cat finance some years ago. We know little enough of the details and the responsible parties to warrant as in speaking of it. Property was purchased at a price in advance of its value. Hard times came and all was lost. With nothing left this brave group bought another piece of property and are now paying off the Church Extension loan. The second cause of their weakness has been the change in the character of the population. Foreigners have moved in and the English-speaking people have moved farther out on the north shore. The success of the Moody church closer to town indicates that a church organized for social service can live even in these foreign sections, but so far our people have not been able to secure equipment for any such enterprise. They are hoping to finish paying off their loan and to become a self-supporting church again in a year or two. To this end the sacrifices of Will F. Shaw will have contributed no small part.

not combine with their simple religious message the message of human brotherhood exemplified by good deeds and ultimately come to hold a great place in this section of the city. We ought to buy this building we are now renting or else erect a new one. The little group over there is made up of thirty or forty wage earners, mostly single young people. They will never be able to build or buy a church property. If the opportunity is grasped, we shall be compelled to do the thing as the Methodists and Presbyterians often do, buy the property and set this group up housekeeping out of debt.

What Other Churches Have Done.

The speed with which new missions have been made self-supporting by other religious bodies on the north side, should be an object lesson to us. Only two years ago, the Methodists had a little mission in a store building at Granville Avenue. Now they have a beautiful church edifice and are self-supporting, all achieved in about three years. The North Shore Congregational church at Wilson Avenue is now six years old. They have a

Nothing was done, for the board could not see funds to carry through an enterprise that would succeed in this section. We are hampered by the lack of funds and by the restriction in their use. Our money is supposed to be spent for preaching. The strong denominations of the city are spending as much as two-thirds of their income for buildings. Their superior rate of growth is evidencing the wisdom of the policy. We are getting ready for the time when we may work on this larger basis and when we can, we have the kind of men that will succeed as well as and better than the men of other religious bodies.

Chicago Church Notes

A number of the Chicago preachers have been to Pentwater where a considerable colony of resorters gather every summer in the two parks run by the St. Louis and the Chicago groups of Disciples.

Will F. Shaw is back from his trip to Toronto and at work again in Sheffield Ave. Church.

October 3 is Chicago Day for city missions. The board is planning an aggressive campaign of education and it is hoped that congregations outside of the city may add the day to the calendar of their missionary interests.

O. F. Jordan exchanged pulpits with E. J. Arnot of Batavia last Sunday. The Batavia church is one of our oldest churches in northern Illinois.

Reservations are being made right along for Hotel Henry and the time is soon coming when no more room will be available. The special train will command good delegations from almost every Chicago church.

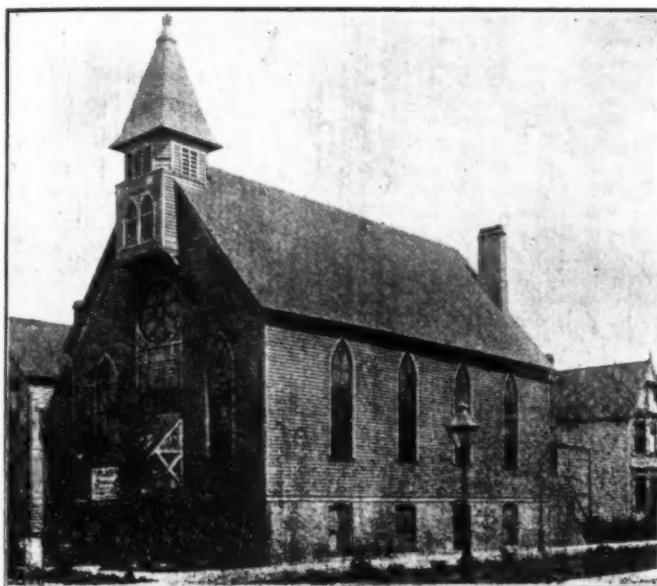
Chicago's Population

Of the present population of Chicago the statistician furnishes the following interesting classification.

American	699,554
Germans	563,708
Irish	240,560
Poles	173,409
Swedes	143,307
Russians	123,238
Bohemians	116,549
English	70,753
Italians	70,753
Norwegians	57,117
Canadians	54,801
Negroes	45,024
Scotch	27,787
Austrians	60,462
Danish	24,957
Hollanders	23,387
Hungarians	21,869
Lithuanians	10,291
French	9,777
Swiss	7,204
Greeks	5,660
Roumanians	4,372
Belgians	3,616
Welsh	3,602
Finns	1,286
Chinese	1,801
Servians	978
Croatians	772
Armenians	515
Spanish	540
Japanese	257
Mexicans	154
Syrians	154
Egyptians	180
Manx	87
Albanians	39
Others	4,315

Total Population..... 2,572,835

Only those are classed as "American" whose parents are foreign born.



Place Where Armitage Mission Meets.

An Opportunity at Armitage Avenue

In our mission on the northwest side at Armitage Avenue, we have a unique opportunity. We are now renting a building owned by the Norwegian Free church and vacated by them for a more imposing edifice on another street. J. K. Arnot is our preacher. There is not an American church within a mile's radius of thickly settled territory. It is true that the Scandinavian element is strongly entrenched in this section. The children of these immigrants are now young people with poor command of the mother tongue. They are straying off to English-speaking churches to improve their English and complete their denial of everything that is not American. In this same section there are American families who for various reasons live here. The free entertainments that have been given the past year in the Armitage Avenue church have brought out audiences that have practically filled the house. These audiences have not been foreign but have been of such a character as to fill us with hope with regard to the ultimate possibilities of the work. A half mile away is a settlement house run by a lady of Jewish birth. There are certain reasons why this settlement house will probably not become larger than it now is. There is no reason, however, why the Disciples of Christ should

seventy-five thousand dollar church edifice and have the leading congregation in that entire section. Time would fail us to tell of similar enterprises all along this stretch of territory, about twelve miles long. The secret has been to pre-empt a territory in the beginning of a building boom. Secretary Muckley rightly says, "There is no longer any frontier in this country except in our great cities." On the north shore is now the most important frontier of Chicago. The movement will not stop until the city is built solid to Waukegan, at least.

There are splendid locations that are still untaken. In Rogers Park on the west side of the railroad tracks is a population of three thousand with not even a Sunday school. The one church that used to be there has left to build a beautiful church in the stylish section of town leaving the work on the west side undone. In Edgewater, it would be possible to plant a Sunday school on the west side of the street car line over a half mile away from any other and in splendid residence section.

Why Do We Delay?

If it be asked why we do not go into this land and possess it, the answer is simple. Two of our preachers went on foot all over the north shore this spring spying out the land. They reported everything favorable.

Religious Education

By Harry F. Burns

INTRODUCTORY STATEMENT.

With this number we add another department to the work of the Christian Century and ask of our readers that it may have a share of their attention from week to week. Certainly no phase of the church work is more worthy of attention than the Sunday-school. No plans that are now forming in the minds of pastors and church workers for the activities of the coming year are more worthy of careful thought than those relating to the Bible School. Here the church touches the life of men and women in the making. Developing lives are brought to it for direction. There is need of skill and wisdom here, as in no other part of the work of the church.

Among the Disciples of Christ, more, perhaps, than with other religious bodies, there has been of recent years a wonderfully increasing enthusiasm in the work of the Bible School. "All the church in the Bible School, and as many more" is a slogan that has in many places come to be a reality during the last two or three years. Church members who had long ago ceased to attend the Sunday-school, have, under the stress that has been placed upon this work, repented of their past sin and returned to the bible class. Bible classes have passed goal after goal in their records of increasing attendance. The eyes of the entire church, and even of the community are upon the Bible School. She has first place in the work of the church.

In this department we shall, however, interest ourselves not so much in questions of attendance and of the management of the school; but rather questions of educational principles and method shall claim our attention. We shall think of the service the school can render to the individual pupil, who has come to it for direction, rather than of ways of securing the attendance of a larger number of pupils. Efficiency in teaching shall be given first place in our discussions. Through this department we shall look upon little Jimmie Brown, who is brought by his mother to the school for the first time, not as one more added to the

attendance, nor as a prospective member for the church, but as an immature being to be educated, who has come to us for that service. What a great service! What an opportunity is here presented the Christian worker. The harvest may be delayed, but it is sure, and a hundred fold will be the return.

To this side of their work the churches are giving serious attention today. No one can misunderstand the significance of present movements in this direction. The modern church builds for the Sunday-school, so that each teacher may do her work, undisturbed by the work of the other classes. Some of the wealthier churches are employing men to direct their educational work who have had the training that would fit them for university professorships. Two or three of the leading universities of America have established departments of Religious Education, to prepare pastors and teachers for this special service. Who can doubt that this means that the efforts of the Sunday-school shall increasingly come to be under expert scientific direction?

In the department, "Religious Education," we shall give attention to the discussion of the problems involved in this undertaking. The editor does not propose to do all the talking, but solicits contributions from all who have thought upon the subject and will put what they wish to say in legibly written form, and send it to the office of the Christian Century. There is room here for the discussion of such questions as The Sunday-school curriculum; the graded lessons; the work of the teacher; the methods to be employed in teaching; the music used in the Sunday-school, and a thousand questions which must be answered by the teacher who would "show himself (himself) a workman that needeth not to be ashamed."

We have chosen to call the department "Religious Education," rather than the department of "The Sunday School" or "Bible School," or other names that might have been given it. The argument for this involves the discussion of the fundamental purpose of the Sunday-school, which will be presented next week.

A Letter to the Editor

By J. E. Davis

Dear Editor of the Christian Century: In your article of July 15, on "Revivalism," I feel quite sure some of your statements are partial. At least I beg to call your attention to a few of these statements and permit you to judge whether you are putting a burden on our evangelists that even we pastors cannot bear. I agree with you heartily in disapproving extremely noisy or emotional evangelism. Yet noise nearly always accompanies a crowd, (they cannot move their feet without some shuffle), and what soul could be mightily stirred without some emotion manifesting itself. I wish to quote a few excerpts from your editorial and comment thereon as follows:

"We found the distinctive power of the revivalist to lie in his possession of the art of controlling a congregation as a whole."

I think this is not only true, but tactful. I am also frank to assert that as much is true of all sensible public speakers, either in or out of the pulpit. Who cares—either lecturer, pastor or evangelist—to have half-hearted listeners, an audience half of which

is interested in something else, or a company of neighbors in a service who have come to church to visit. I want control of my congregation, a harmonious service, and an uninterrupted hour. I think the evangelist asks no more. The introduction of a lecturer by a platform manager is for the purpose of attracting the audience to the speaker, and delivering its control to him.

Again you say:

"But the typical revivalist uses music not as a genuinely spiritual exercise, but as a means of getting the congregation in his control."

The typical evangelist does not use the song service as a means of worship, but as a means of manipulating the audience into a suggestible state of mind for the preacher to move. The music, therefore, is a part of the mechanism of hypnotic control."

I do not believe the above suggested characteristic is typical of evangelists. I do not believe it is true of any considerable per cent of them. I believe you do your good judgment an injustice in the above paragraph.

On the other hand our revival music is deeply spiritual. As compared with our regular Sunday music in our larger churches, the difference is as great as the mind can well conceive. In a meeting, the congregation does the singing; in a regular service, the paid choir. In the former, it is the voice of the multitude; in the latter, it is the voice of the preferred—the congregation must listen.

These choirs are often dancers, grass-widows, opera-singers, card-players, the ungodly, and I have known even adulterers (not publicly known, however,) to be members of this unnatural thing. Often the only qualification for membership in a choir is a good voice.

Please understand I am not opposed to the choir properly constituted, but choir service in my judgment is not to be compared with congregational singing as a help in real congregational worship. I believe you stir up an unfair prejudice against meetings in charging singers with attempting to secure hypnotic control of audiences. The choir leader belongs to the same classification. Neither of these workers attempts, nor accomplished hypnotic control. Such is not even thought of.

"The singer claps his hands, jumps, shouts, jokes, and cracks puns. Often he capriciously changes the rhythm of the song for the sake of producing a certain confusion and stirring up of the feelings. Toward the close of the sermon he sits in a tension waiting for the preacher to pull the trigger when he and his choir let go 'Just as I am' as if it were shot out of a gun.

"It is an inviolable rule of revivalism that the invitation song must fit to the last word of the sermon, like the crack fits the snapper of the whip."

In rare cases this may be true, some people make altogether unnecessary noises when happy. Some laugh outright; some clap their hands, especially when they approve a speaker; at St. Louis when the Free Baptist brother was speaking some even threw up their hats. However, very few of our evangelists are noisy. Such conduct is a rare exception.

How do you know the singer often capriciously changes the rhythm of the song? Might you not be misjudging his motives, might not the change of rhythm be done expediently, instead of capriciously? Are you sure the change is made to stir up a certain confusion? I have known the change to be made for the purpose of breaking up a stale, irresponsive atmosphere: to set the buttoned-up folks free.

"There must, therefore, be no interspaces in the service, no waiting, no break down of the tension. And the singing evangelist with his well-trained choir makes this possible."

It is true the evangelist wants no interspaces in his service. But, does anyone else invite such. Suppose after Bro. Willett preaches next Sunday morning, at the conclusion of his sermon he goes to his chair and sits down. After remaining seated three minutes he arises and says "We will now sing a hymn and invite those who desire to take membership, to come forward. Does Bro. Willett or Bro. Morrison make use of interspaces?

Stigmatizing evangelism with premeditated attempted hypnotic control is a grave offense, especially when the type of evangelism cited is a rare exception. Would it not be better to point out specifically the offending ones than to prejudice many people against one of the chief works of the church?

I readily agree with your idea of the pertinence of the inquiry room. Bro. Scoville uses this plan to good effect.

Beatrice, Nebr.

September 2, 1909

THE CHRISTIAN CENTURY

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Her Name

Clad in her little blue rompers,
Dancing and skipping, she goes;
Curls in the wildest of tangles,
Cheeks like the heart of a rose;
Running and romping and shouting,
Laughing and all out of breath—
"Tell me your name, little lassie!"
Quickly she answers, "Just Beth."

Trim in her 'broidered white apron,
Patiently learning to sew;
Setting the stitches so neatly,
Each after each, in a row;
Singing in sweet little snatches,
Softly just under her breath—
"What is your name, little lady?"
"Now it's Elizabeth."
—Grace Stone Field, in Little Folks.

Aunt Ruth's Fish Stories

FAY STUART.

"Hurrah for Paul Stanley!" shouted that young man as he rushed in from school with a glowing face. "Twenty-five words in spelling and every single letter right. Now, Aunt Ruth, you must tell about fish; you know you promised. And please may Roy and Bert Lewis come and hear the story? I told them they might if you didn't care." "Certainly," said Aunt Ruth cordially, "I am glad that I studied up my subject since I am to have such a fine audience. Call the boys and we will go to the library; Lois is arranging the pictures for us." "I told Miss Gray and she said she wished you'd tell me stories every night. And she said I must remember to ask you about the fish that build nests and fly like birds. Don't believe she really meant it, do you, Roy?" "Of course not; fish don't have wings, do they?" laughed Roy scornfully.

"And nests would spoil in the water," added Bert shyly. Said Aunt Ruth, "Turn to the picture of the flying herring, Lois." The boys crowded around the table, eager for an explanation. Aunt Ruth watched them with amused eyes.

"You don't see any wings? Well they are slender fish with light, hollow bones like a bird, and these large, wide-spread fins are as good as wings. There are about twenty kinds of flying fish. The sea hawks and gulls are their enemies and are always watching for them to rise above the water." "Aren't they wonderful!" said Lois, drawing a long breath, "but I don't see how the nests are made. Look at this one down under the pond lilies." "Those are the common sun-fish that you catch in grandpa's pond. The nest looks a great deal like a bird's, but it is not made of the same material. The fish circle around and around until they have made a hollow in the mud; then they line it with bits of twigs. The nest is always in some sheltered spot where it will not be disturbed. The little white fish make pyramids of small pebbles; the sticklebacks make their curious homes by collecting leaves and fastening them together with the gluey substance that fish are provided with for this purpose. When this is done they bring small pebbles to make it stronger. They are regular little carpenters for they have a front and back doorway and a pretty arched roof. The inside is plastered with the glue until it is as smooth

as painted walls. But the strangest nest I have read about is that of a little East Indian fish. It is made in basket shape of sticks and leaves glued together and fastened upon a branch that hangs over the water. See, it resembles our humming-bird's nest." "It sounds like a fairy tale, don't it, boys?" cried Paul. "But it isn't," laughed Aunt Ruth, "it is fish story only it is every word true. What do you think or a fish in Borneo, the black Goby, I think it is called, that can jump and climb upon rocks and trees. They have large heads like the frog-fish, I spoke of last night." "Does a frog-fish look like a frog?" asked Roy. "Its head does; here is the picture of one. See what an ugly little creature he is. We will suppose that he measures two feet; how long do you suppose the head is?" "Six inches," guessed Bert.

"Twelve inches," said Aunt Ruth, "just half of his whole body." "Big head and little wit," laughed Paul. "Ah, but he is witty enough to catch the silly little fish and crabs. He burrows in the mud and waits for his breakfast. Pretty soon he sees a fish; then he moves his feelers which flash like silver in the sun, to attract his attention. Then he opens his big mouth and poor little fishy meets his fate. He is sometimes called the Angler."

"Then there is the toad fish which looks somewhat like a toad and is said to be poisonous. He is also a nest builder. I wonder if you boys know how fish breathe?" "Like anyone else, I suppose," answered Paul. "Oh, no! We use our lungs to breathe the air, but fish have gills instead; they are on each side of the head and the water as it passes through is to them what air is to us. If you lay a fish upon the grass, its gills soon become dry and the poor thing suffocates as surely as you would in an air-tight room. Remember that, boys when you go fishing, and don't treat the poor things cruelly," said Aunt Ruth earnestly.

"Oh, Aunt Ruth!" cried Lois, "here is a fish with a long bill like a bird and just see in this other picture he has made a hole in the boat!" "That is Mr. Sword-fish," explained Aunt Ruth. "We had some for dinner this week. It is a large fish, sometimes nearly twenty feet long. It often attacks boats and pierces them with its sword. It is caught with harpoons, like whales and sharks. Here is a group of the fish we use for food. We cannot talk about them now, but you are familiar with their names—Cod, haddock, halibut, blue-fish, mackerel, perch, trout and salmon. It is interesting to have their photographs, isn't it?" "Is that all?" asked Paul dolefully. "All for tonight, dear." "Suppose we get all our lessons good tomorrow," proposed Roy, "will you tell us about these great whales?" "Yes," agreed Aunt Ruth, "I will upon that condition, but you will have to be very careful for Miss Gray and I are good friends and I shall hold you strictly to your agreement." "All right, we'll work like everything," cried Bert, tossing up his cap.

"Good-night," said Aunt Ruth.

This I learned from the shadow of a tree
Which to and fro did sway upon a wall;
Our shadow-selves, our influences, may fall
Where we can never be.

—A. E. Hamilton.

Life for the Czar

BY FRED MYRON COLBY.

The clear, cold rays of a January sun were shining upon a little clearing in the woods of northern Russia some more than two hundred years ago. The snow lay white and heavy upon the clearing, and half-covered the toppling-down hut or cabin, from whose chimney the smoke was ascending in thin spiral columns. A young lad, not more than fourteen or fifteen, sturdy and strong and ruddy, with a shock of blond hair rippling upon the fur collar of his doublet, was busy making a path through the snow in the direction of the forest.

He had not finished shoveling when the cabin door opened and a woman appeared on the threshold.

"Boris," she screamed, "there is no wood for a fire, or at least enough only to cook our dinner. You must get a load before night."

"That I will, mother," answered the boy. "We will not be without fuel, even if we have to cut down the Czar's woods," and he seemed to redouble his exertions with the shovel making the light snow fly over his shoulders till his bearskin cap was as white as the flakes themselves.

Suddenly he paused to listen. There came a cry from the forest, the cry of one in need, and Boris, pausing just long enough to locate the call, rushed into the cabin and seized his heavy ax and started off in the direction of the sound.

The snow was deep and Boris did not make rapid progress, but his steps were hastened by another call for help, this time much more in earnest than the first.

Whoever it was stood in mortal need of assistance Boris realized, and he sprang forward with great strides, hoping to be in time to render aid before it was too late.

"Here! To me, for the Czar's sake, quick!"

Boris heard the cry right in front of him, and leaping around a huge fir tree, whose low-hanging, snowy branches presented a barrier, the boy saw a sight that for a moment held him spellbound.

A man, a stranger, was struggling hand to hand with a huge brown bear, the largest Boris had ever seen. The man, apparently a hunter who had wandered out of his way, was tall and strong, but the bear was taller than he, and was evidently getting the better of him. Inch by inch he was losing ground, and just as Boris halted he fell backward with a groan, and the great beast precipitated himself upon its prostrate foe.

Boris hesitated but an instant. The next he bounded forward and brought his ax down with a powerful blow upon brain's head. The keen steel, driven with all his force, penetrated the brute's skull, and he toppled over without a struggle and lay dead.

"That was a good Russian blow, my lad," said the man, as he struggled out from under the bear's carcass, and proceeded to wipe the blood from his clothes. "Your ax was more faithful than my spear," and he kicked the broken weapon contemptuously aside.

Boris gazed at the stranger admiringly. He was almost a giant in size, dark and swarthy in complexion and had a pair of the keenest, fiercest eyes that ever lighted the face of mortal man. His clothes were rich,

(Continued on page 17.)

THE FINDING OF CAMILLA

By Lucie E. Jackson, author of "Feadora's Failure," "For Muriel's Sake."

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CHAPTER XII (Continued).

Pierre Becomes Alarmed.

"It is all very clever and wonderfully well done. The animals have been well trained, and they seem to enjoy playing before the public. But where is the little girl that I was told came with the company yesterday?"

Pierre played on, his ears strained to their utmost to catch the answer.

"I don't know; we shall ask the old man when he had finished playing. But I should say she would be a great acquisition to the company. She looked like a perfect fairy riding in a chariot drawn by that goat. And 'pon my word, the animal seemed thoroughly to appreciate the honour conferred on him."

The speakers did not belong to the village folk. Theirs were educated voices, and Pierre longed to turn round and see who they were. He continued playing, however, and waited to hear more.

"I should like to see her," said the first voice. "I did not see the procession come in yesterday."

Who could be the speaker? Pierre could stand it no longer. He must see whether the voice belonged to the man he had been warned about.

With an abrupt movement he swung to one side and gave a cautious glance at the speakers. Neither was known to him, and he breathed afresh. One looked like an English gentleman—a short, fresh-faced, kindly-featured man; the other had a foreign look—an Italian, Pierre thought; for the Frenchman had done some little touring on the Continent, when travelling with his theatrical company.

The foreign gentleman's voice was heard again. It had the peculiarly melodious sound that Pierre had noticed before.

"I should like to see the child for more reasons than I can reveal at present."

The words were uttered cautiously, and, as Pierre fancied, craftily. Under cover of the music and Jacques' tricks Pierre glanced again at the man, and disliked the face he saw.

"It is not that of one in whom I should like to put any trust," said honest Pierre to himself. "No, I do not like him. His words have created a fear within me. It may be that he is a friend of that other from whom I have promised to guard the child. Assuredly we must leave this place, and that soon, for rather than let him see *la pauvre petite enfant* I would spirit her away this very day."

No one could have guessed the thoughts that flitted through the brain of the musician as he smiled and nodded his commands to Jacques, who sprang through the treble hoops held so dexterously by Jules, Bebe and Taras, on to the sturdy back of Chicot waiting to receive him.

"The old man is a clever musician," said the Englishman.

"Yes, he is so. Ah! that takes me back to the music of my own country," said the Italian, as Pierre, with cunning thought, suddenly dashed into the strains of *Il Trovatore*.

"Played with a master hand, by Jove!" said the Englishman. "Why, the fellow is lost playing to a handful of villagers and these animals."

Jacques' tricks were finished. The performance was over; and whilst Taras skipped nimbly round with his tin cup held out appealingly, Pierre's mind was made up. He

would take the initiative himself. Before all things he must act—act the part of the old man; and also, he must cease to be French. He felt thankful then, as he had felt thankful ever since Camilla had been entrusted to him, that he had spent so many years of his life on the stage.

Doffing his slouch hat to the two gentlemen and thus displaying his silvery hair, he said mumbly, but in good English—

"I hope the performance has given you pleasure, gentlemen."

"Your music undoubtedly has, and your animals are well trained," replied the Englishman in a kind voice. "But, man alive, surely your talent could have led you to something better than becoming the master of a small troupe! Why waste such music on a parcel of rustics such as these?"

Pierre shook his head in a weary fashion. "A fair question, sir, a fair question, but it is misfortune, sir, that has landed me—an aged man, not long for this world—in the position you now find me in."

"What about that little girl that travelled with you yesterday?" put in the melodious voice of the Italian.

Pierre looked up through half-closed eyes, bleary eyes they seemed through their half-shut lids. "My grandchild, sir, do you mean?"

"Your grandchild, is she? Why didn't you bring her out here to help in the performance?"

"A fair question, sir, a very fair question, and she has a pretty voice when accompanied by the violin; a 'pretty voice, sir, a very pretty voice."

His own died away in a mumble sound as he looked mildly round on the assembly.

"The old fellow's in his dotage," said the Italian. "Look up, old man, and listen to what I say. Why didn't you bring that little girl out this morning?"

"My grandchild, sir? She is better within doors when the cold is on her. A wheezing on the chest, sir, is a dangerous thing. It affects the voice, sir, and she has a pretty voice for singing, a very pretty voice."

"Which is more than you have for talking," returned the other, as Pierre's tones died away again in a mumble. "When will she be able to sing again, eh?"

"In a week from now, sir. In that time I count that she will again be an ornament to the troupe of which I am the master."

"In a week, do you say? Why, that is a long time off. Do you intend to stay in this village a week from now?"

"I had hoped to do so. And the wheezing on the chest, sir, the wheezing on the chest is a dangerous thing for a singing voice, and a very pretty singing voice she has."

Taras had now stopped with his tin cup before the two gentlemen. The Englishman paused with a silver piece between his finger and thumb, and looked first at the monkey and then at the old man. Then, quickly diving his hand again into his pocket he brought out a gold coin.

"This is for luck," he said kindly. "Luck to you, old man, and to your grandchild."

In all sincerity Pierre raised his slouch hat and bowed low and feebly. "My good wishes are yours too, sir," he said politely.

The monkey's eyes gleamed. He knew the difference between silver and gold, 'twixt copper too, for that matter. With a perky jerk of his head, as if he would say, "Now

copy your betters," he held out the cup to the Italian.

"You spoil this kind of people, Sinclair," said the Italian half sullenly. "What on earth am I to give now? Silver will not satisfy him."

"Then follow my example and give him gold," said the Englishman laughing. "It won't hurt you, Bartoletti. You're a rich man, and may one day be still richer from the accounts that I now hear of your niece's probable heiress-ship."

"There is many a slip between the cup and the lip," returned Mr. Bartoletti with a grin which showed his long teeth. "Well, here goes," and he spun another gold piece into the tin cup.

"Wish him good luck at the same time, Bartoletti," laughed the Englishman. "I always wish these people the wish of their hearts."

"To the wish of your heart then," said the Italian with a musical laugh, "and may it bring you all the success that you—"

"Deserve," put in Mr. Sinclair with another laugh.

And with that they turned away, Mr. Bartoletti, however, turning round to call out—

"I shall be here in a week's time to see and hear your grandchild."

The slouched hat was doffed off again and the aged figure bowed low, but no one heard the words that Pierre mumbled into his beard except perhaps the monkey, who had sprung upon his shoulder and was patting his cheeks with hairy little fingers.

"In a week's time, my good sir, my grandchild will be many miles away from you."

CHAPTER XIII.

On the Move Again.

"And thou, cherie, didst thou see anything?" asked Pierre.

Camilla was turning out the contents of the tin mug. A little scream of delight escaped her as the two gold coins rolled out.

"Ma foi, it is not often that such come in our way, petite," returned Pierre with a smile at her delight. "Dites done, was the performance to your liking?"

"It was beautiful," said Camilla; "I saw everything. And Taras was so funny. I laughed aloud when I saw him on Chicot's back. And the landlady laughed too."

"Ah! she was here then?" said Pierre in an anxious tone.

"Yes, all the time. I don't like her," said little Camilla. "She—she is not like your sister, Pierre."

Pierre smiled through his anxiety. "What did she talk about, mon enfant?"

"She wanted to know how long I had been travelling with you, and oh! a lot of other questions: what my name was, and if I had a f—father and a mother living."

"And thou, cherie, what didst thou answer?"

"I kept on clapping my hands and laughing at Taras' tricks, and telling her to look too. I—I hope I wasn't rude," said little Camilla looking sober. But Pierre was too much disturbed to smile, as he occasionally did at her old-fashioned airs. "When she talked of my—father, I said he was dead, and that I had no one but you. That was right, eh, Pierre?"—anxiously, and with tears in her eyes—"and I did not answer when she asked my name."

"Quite right, mon infant. Thou didst everything quite right. But now, cherie, what wilt thou say when I tell thee that we must leave this place—leave it at once, petite? Wilt thou be much distressed?"

Camilla's large eyes looked wonderingly at him; then she crept closer, and putting her little hand into his whispered—

"Is it because of the landlady?"

"Because of her, and because of other things that happened on the green this morning," returned Pierre.

"Because of those two gentlemen that I saw speaking to you?" asked Camilla with a shrewdness that surprised the Frenchman, "and who, perhaps, gave the gold pieces?"

"You saw them, then? Did they see you?"

"No, I kept behind the curtain all the time, although the landlady wanted me to come right to the window. She said that the short fair gentleman was a Mr. Sinclair, who lives not far from here, and that the dark gentleman was staying with him."

"Ah! she said so, eh?" Pierre's brows were bent in deep thought. He looked up presently. "It will be moonlight tonight, petite. Wouldst thou fear to travel tonight?"

Camilla put her hand into his and looked affectionately into his face. "I will do whatever you wish, Pierre. I'm never afraid to go anywhere with you and our dear doggies. I have no one but you, you know, to care for me," and the child's eyes filled with tears.

"Thou wilt soon have plenty to love thee, cherie. Am I not striving to find them for thee?" was Pierre's reply, as he pressed the little hand with much affection.

That afternoon he spent in making the inquiries necessary regarding Camilla's relations. But no; no one named Falconer lived anywhere near there, and Pierre resolved to stay no longer in neighbor so fraught with danger towards his charge.

The landlady raised surprised eyebrows at hearing they would leave that evening.

"The collection was not as much as you had hoped, I suppose," she said. "And yet Mr. Sinclair is a very generous gentleman, and I saw him amongst your audience."

"Where is his house—in what direction?" inquired Pierre.

With much volubility the landlady explained, adding, "It would be worth your while to pay him a visit. He might secure you an audience in his own grounds, amongst all the friends he has."

But Pierre, as he turned from her, muttered to himself—

"I might have gone there had it not been for that crafty-faced Italian. As it is, I shall direct my steps as far as possible away from his house."

Late in the afternoon they left the village inn, not in the triumphal way they had entered it but quietly, with all superfluous dress and decorations hidden away in the little box that lay at Camilla's feet in the goat carriage.

The landlady and her daughter stood at the door and watched them going slowly down the road.

"The first turning to the right will lead you straight to Mr. Sinclair's gates," screamed the landlady after him.

Pierre nodded an assent over his shoulder, and the procession plodded on.

When the first turning to the right was reached, Camilla looked doubtfully into Pierre's face as he went steadily forward.

"You are not going there, then?" she inquired softly.

"I greatly fear that it would be a case of the spider and the fly, cherie, were I to take that road," was his answer.

And Camilla, though not understanding him quite, rested content.

When out of sight of the village Pierre's aged gait changed to the brisk walk of a young man. He hurried Chicot up, who responded willingly to the word of command. The dogs pranced on ahead, for restriction was over for them, and the procession proceeded at a quick rate.

They had covered many miles when darkness settled down upon them. But though they had passed several desirable-looking resting places the Frenchman stayed not.

"Allons, mes enfants, allons," he urged, as the animals' steps began to flag perceptibly.

Then the moon rose, quietly, resplendently, helping the weary travellers over further miles of toilsome road. Camilla was fast asleep in her carriage, and Pierre welcomed the knowledge. She was warmly clad with a thick rug thrown over her knees, a last gift from the cheery little Frenchwoman at Deal.

When at length they reached the borders of a wood, Pierre decided to stay and rest his animals. Many and many a night had he and they camped out, but it was the first time they had done so since Camilla had joined their company.

The Frenchman's eyes were full of anxious thought for her as he silently unharnessed Chicot from the carriage and lowered the shafts gently to the ground, so as not to awaken the little sleeper inside. The dogs willingly stretched their weary limbs beside their master, but the tired goat nibbled a few mouthfuls of turf before laying himself down to rest. Taras made himself comfortable within the breast of Pierre's coat, and soon they were all fast asleep.

CHAPTER XIV. They Meet a Friend.

Some hours of deep sleep had passed when Pierre was suddenly awakened by a loud barking from Jacques. He opened his eyes to find that the dawn had already broken and the sun in the east was lighting up with golden tints the little carriage in which Camilla lay.

Two men with workmen's tools upon their shoulders were standing a few feet away, staring in a half compassionate manner at the camping-out party.

"Hast no wither to go, mister, that you lay yourself down to set the seeds of rheumatiz if they be not sprouted a'ready?" asked the elder of the two.

Pierre rose to his feet stiffly, his old man's look and figure and shaky gait returning to him on the instant.

"Thanks, sir, for your kindly attention," he mumbled, "but the night was warm, and I and my animals were tired with a day's travelling and lay ourselves down here, and knew no more until your presence aroused my dog."

"And a fine dog he be for sure," said the younger man, with an admiring glance at the poodle's massive frame.

A frown crossed Pierre's brow. He had no wish just then to court attention to his troupe, and more especially did he wish that Jacques would retire into the background instead of standing in that threatening attitude with his bristles raised.

"The little lady too, for sure, must be cold and weary with lying all night in the ker-ridge," continued the elder man.

"My grandchild, sir, my grandchild," was Pierre's abrupt reply.

"My cottage is but a few steps away from here, by the middle larch. There, ye may see it if ye step this way, mister," went on the elder man in a kindly tone. "The missus be up there, and will be right glad to welcome ye and give ye and the little miss a cup of hot tea and a warm by the fire. Just ye say that Josiah Brown sent ye, and ye'll have it in less than a pig's whisper."

The Frenchman was about to give a polite refusal when he found Camilla's eyes wide

open, and resting on him with a most eloquent expression.

"Wouldst like it, grandchild," he said softly.

"As you wish, grandfather," answered Camilla in the same tone.

"For my grandchild's sake, then, I accept with thanks," said the Frenchman courteously, raising his slouch hat and bending low.

"Ye're kindly welcome, and the missus will say the same. Good morn to ye and to the little miss." And with that the two men went their way.

"How kind of him! Wasn't it kind?" exclaimed Camilla, turning to Pierre after following the men with her eyes till they were out of sight.

Pierre assented, casting at the same time an uneasy glance in the direction the men had taken. They had carpenter's tools on their backs, and the only house within any distance was the one he was striving to avoid, unless, indeed, they were bound for the same village that Pierre had just left. Was it wise to go to the cottage, or would it be better to travel hurriedly onwards and stop at the next resting place?

But one glance at Camilla's face decided him. Her hands had dropped listlessly on her lap, her face looked pale and sharpened in the glow of the early sun.

"Venez, Chicot," he said suddenly. "Marchez, mes enfants."

The goat was harnessed; the dogs pranced round; Taras issued from his hiding place in the coat, whither he had again fled on hearing the strange voices.

Down through the wood they started, making straight for the middle larch as described by the elder workman. And there, nestled in amongst the forest trees, was a pretty little cottage, ivy-covered, and looking like a veritable abode of bliss.

A comfortable-looking, elderly woman with a pleasant, homely face, was shaking a mat out at the entrance door of the cottage. She stood still, shading her eyes from the sun's rays to gaze curiously at the strange procession approached her gate. As the goat carriage stopped she hurried down the neat pathway, her mat still in her hand.

At sight of her Pierre doffed his hat, and she curtseyed low in return.

"Can I do anything for you, sir?" she inquired.

"A kindly man, by the name of Josiah Brown——" began Pierre somewhat diffidently, when the woman interrupted him with a smile and another curtsey—

"My husband, sir, and my son."

Pierre raised his hat again. "They were kind enough to suggest our coming to you for a slight rest——"

"Of course," interrupted the woman smiling, "a rest and a cup of tea. Come in, sir, come in, you and the young lady too."

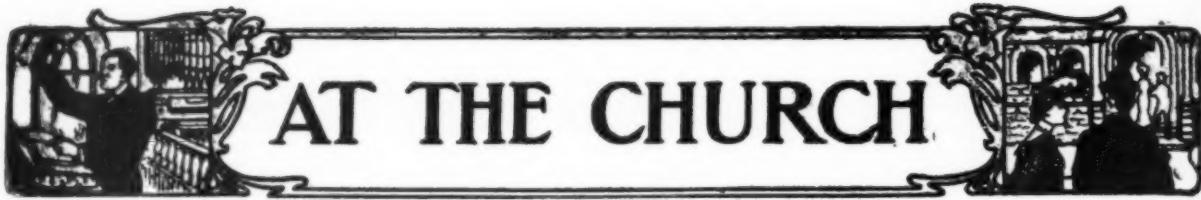
"My grandchild," said Pierre in distinct tones.

"Bless her pretty face! Let me help her to get out of her little kerridge. You are tired, dearie, I can see from the little pale cheeks," touching them with a tender toil-worn hand.

Pierre looked anxiously after Camilla as she was borne away by her new friend. He, too, had noticed the pale cheeks and the slight hollows under the eyes. Did it portend anything serious? His heart misgave him at having made her travel and camp out under the damp night dews.

"What is fitting for me is scarcely fitting for her," he murmured as he unharnessed Chicot and tethered him to a spot where the rich grass grew in abundance.

(To be continued.)



AT THE CHURCH

Sunday School Lesson

LESSON FOR SEPTEMBER 12.

Paul's Third Missionary Journey (Concluded).

Closing Scenes. Acts 21:1-7.

Golden Text—The will of the Lord be done.—Acts 21:14.

Outline of the Lesson.

Paul sails from Miletus.

He finds disciples at Tyre.

Their protest and prayerful parting.

Goes on to Cæsarea, where he finds Philip and his family.

Prophecies and warnings against his journey.

A united appeal to him.

He goes on and is welcomed at Jerusalem.

Notes on the Lesson.

1v. *And had launched. From Miletus.*

2v. *Finding a ship sailing.* Navigation in those days was largely a matter of wind and weather.

3v. *Landed at Tyre.* A city with a history. In the Old Testament Tyre is generally an object of prophetic wrath, see Ezek. 26: 14. Jesus came into the coasts of Tyre, Mat. 15:21.

4v. *Finding disciples.* This is the first mention of disciples in Tyre. Who said to Paul, etc. Here we see how apprehensive the disciples were regarding the results of the journey to Jerusalem, and not merely because of human fear, but through the movements of the Spirit. A great crisis was at hand, and the Spirit had not left them in ignorance of it. But if we construe this utterance through the Spirit as a positive command to the apostle not to go, it puts Paul in the position of disobeying the voice of the Spirit. He must therefore have considered it a warning and an expression of solicitude rather than a command. Barnes says, "The meaning is, that he should not go unless he was willing to encounter danger, and the hazard of his life as a consequence, for they foresaw that the journey would be attended by this hazard."

5. *With wives and children.* A new phrase in the record. They had the Spirit, they loved Paul and they took their wives and children with them. We kneeled down on the shore and prayed. Pathetic and beautiful—the voice of prayer mingling with the voice of many waters beating and booming on the shore. We took ship, and they returned home again. A picture of life, it is full of partings—one goes on the long journey, and another goes back home and looks through tears at the empty place, and listens in vain for a familiar foot-fall.

8v. *Cæsarea.* When Paul came to this city again he was in chains, and for two years he was its prisoner. Philip the evangelist. In the last mention which we have of Philip he was preaching in "all the cities until he came to Cæsarea."

9v. *Which did prophecy.* See chap. 2:17. It is to be observed that no mention is made of their prophesying in this case. Perhaps they were wiser than the men who prophesied to Paul in vain.

10v. *Agabus.* In chap. 11:28 Agabus foretold a famine which came to pass in the days of Claudius Caesar.

11v. *Bound his own hands and feet.* After the manner of the old prophet, see Jer. 13:4, and Isa. 20:3, 4. Bind the man, etc. He does not command him not to go to Jerusalem. In this instance prophecy meant prediction. The attempt to destroy this meaning does violence to the Scriptures, and not infrequently is part of the opposition to the supernatural.

12v. *Besought him not to go.* It was the judgment of all the good men around Paul that he ought not to go to Jerusalem.

13v. *To die at Jerusalem.* All commentators compare this utterance with that of Luther when on his way to the Diet at Worms. Paul was willing to die but the other workmen wanted him to live. His surrender to his sense of duty was absolute.

14v. *Would not be persuaded.* Paul had a mind of his own, an iron will. Nothing less would have carried him through the awful hardships of his career. We ceased, saying, etc. Why you should go to Jerusalem is more than we can understand, but we leave it to the Lord.

15v. *Took up our carriages.* They went on foot, which was not as fast as going in an automobile, but safer. The dangers to life in those days were from the wicked devices of men rather than from their ingenious inventions. And went up to Jerusalem. One Mason of Cyprus. A disciple of long standing, who was originally from Cyprus but now had his home in Jerusalem. With whom we should lodge. In such times of opposition it was good to have a hospitable home in which to remain. This was Paul's fifth visit to the city since his conversion.

17v. *The brethren.* Jerusalem was headquarters, as is seen from the verse which follows the lesson, of these brethren, James seems to have been the leader.

A Glimpse of Rhodes.

Next day the little vessel rounded the promontory of Cyprus and sped on for Rhodes, where as they entered the harbor they would admire the proverbial fertility of the sunny island of roses, and gaze with curiosity on the prostrate form of its vast Colossus, of which two legs still stood on their pedestal, though the huge mass of bronze had been hurled down by an earthquake. The monstrous image, one of the wonders of the world, was a figure of the sun; and, with whatever lingering sympathy it may have been regarded by the Gentile converts, St. Paul would perhaps think of Dagon, "when he fell flat and shamed his worshipers," or point to it as a symbol of the coming day when all idols should be abolished at the returning down of the Sun of Righteousness.—Farrar.

The Little Jew Passenger.

To the skipper's eye cargo was the important thing; the little Jew passenger and his company were of small account. How blind we are, and how little we know what is great and what is small! How trivial material interests swell themselves out and loom large! How astonished that sailor would have been if he had been told that his passenger was the most important man in the world at that moment, and that his

vessel would be remembered forever because that Jew had trod her deck!—Alexander Maclaren.

Paul's Return to Jerusalem.

The whole of Paul's journey to Jerusalem was punctuated with interrogation marks as to the reason for it. It bristles with the warnings of prophets and the remonstrances of friends. Agabus appeals to him like one of the prophets of old, and his companions plead with tears. The voice of inspiration was not wanting to tell him of trouble, and the voice of love laid siege to his heart. But in spite of all the warnings and protests, the pleadings and tears, and the dire consequences, the apostle went on to Jerusalem.

The reasons for Paul's journey to Jerusalem do not seem as clear as the objections. It resulted in most serious, not to say disastrous, consequences. So far as the records of the Acts go, it put an end to the great missionary journeys. We hear no more of churches founded, of the gospel planted in new cities and distant provinces. Nothing which called out a letter or left a name appears again in the historical record. There are letters, but they are written to churches founded before this journey; and there are great discourses, but they are made before judges, not to the people. Hereafter, with the exception of the little while that he was bound by a vow at Jerusalem, Paul is a man in chains. In the last glimpse given of him in this history, he is a prisoner at Rome. His supposed deliverance, and movements after that, are matters more or less veiled in conjecture, mixed with uncertainty. We do not say that there was no deliverance, and no second captivity. But we do say that this going to Jerusalem puts an end to the marvelous history of great missionary operations which Luke had so faithfully and enthusiastically chronicled.

What he expected to accomplish to outweigh these consequences, he does not state, except to say that he was carrying the contributions of his churches to the poor saints at Jerusalem. But it is not reasonable to suppose that the great apostle put himself in such peril to his missionary career in order to act as the charity agent of his churches. A greater object must be sought, and perhaps it is to be found in the doctrinal controversy which had broken out in the churches. How greatly Paul was disturbed by this controversy we all know; and how intensely he felt at this time is evident from his letter to the Galatians. This letter was written at Corinth shortly before he started to Jerusalem. It is on fire with the passion of a man who feels that everything dear to him in his churches and in his preaching is at stake. The epistle to the Romans immediately followed that to the Galatians. It is more calm—the second sober thought of a great mind—but none the less intensely earnest, the tremendous utterance of a mighty man moved to the depths of his being.

That the controversy did, to some extent, quiet down after the apostle's imprisonment, seems clear from his own letters. The epistles to the Ephesians and to the Philippians are in another vein, more quiet, something of the calm when the storm is overpast.

Prayer Meeting

By Silas Jones

THE VALUE OF KNOWLEDGE.

Topic, September 8. Prov. 1:1-15; Job 28: 1-28; I. Cor. 2:1-16; Hab. 2:4.

The wise men of Israel set a high value on knowledge. The fool is the butt of their ridicule. He is the opposite of all that a man should be. The wise man, on the other hand, is in the secret counsel of God and is the support and glory of the institutions in which men live in right relations one to another and to God. To them, however, knowledge is something more than accumulation of facts; it is wisdom, insight. Men blunder because they have not the capacity to see the significance of events. This wisdom is not acquired by the study of books or by increasing in other ways the number of facts that can be named at sight. It is given to those who earnestly strive to do the right as they have come to see it. Men of this spirit have need of facts. They are aware that refusal to see the facts is a sin and that ignorant, blundering, sincerity may do a vast amount of harm. When Jesus said, "If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak of myself," he included the will to know in the will to do.

The Consequences of Actions.

"As an ox to the slaughter" thus the wise man describes the fate of the man who is led into the sin of unchastity. He is a fool. If he had any sense he would not sin. The world abounds in wrecked lives of men and women who did not know they were playing with dangerous toys. Parents do well to trust their sons and daughters but they easily forget how little of some things young people know and how much help is needed by the inexperienced in order that awful mistakes may be avoided. You cannot convince a man that you are his friend unless you deny yourself something for his sake, but have you never found yourself complaining because some one doubted your friendship, although you could not name a single generous deed in behalf of the one of whom you complain? The love of man for woman and of woman for man grows not on tender words but on sacrifice. Nevertheless many who are incapable of making a real sacrifice wonder why they have not the joys of domestic affection. Then there are those who set at naught comfort and the good opinion of many whom they would prefer to have as friends and all for the purpose of gaining an office and they are grieved because they are not held in respect like men who have come to the office through service to the cause for which the office was created.

The Worldly Wise Man and the Formalist.

The knowledge of the worldly wise is superficial. It is exact in reference to the immediate demands of the age. The politician knows how to win the present election. But he is ignorant of the deeper currents of human feeling. He does not know that there is a disinterested patriotism latent in most men. Consequently he is utterly confused when the right sort of appeal is heard by men whom he has been accustomed to drive. The formalist is very wise in the matter of rules. He can do anything that can be done by obedience to a code. He is helpless when ethical insight is required. Jesus imparts ethical insight. He does not teach disrespect for law. He did not break the Sabbath that he might enjoy himself selfishly but that he might help people. The rigid code of his day interfered with his freedom to serve. The formalist does not see how it is possible for a man to break a rule and still retain his respect for law and right. The disciple

of Jesus shrinks from lawlessness, but he will not allow the law to destroy his human sympathy. He goes above the law, not below it. A Paul, a Huss, a Savonarola knows when he ought to risk his life in defiance of ancient custom.

Knowledge and Progress.

That there are many evils which need correction is admitted by every man whose eyes are open. There is hardly one of us who cannot accuse the world of having withheld

from us something which we ought to have. We have violated the laws of health through ignorance that would not have limited us in a better civilization. We have had instilled into us false notions of personal dignity and of personal rights. But, granting that the world needs improvement, what can we do for its betterment? It is a serious matter to advocate a reform. If people are superstitious, we must be sure that we have a faith that is better for them before we shake the foundation on which they stand. The roots of evil extend far. The attempt to correct a single bad habit brings us face to face with social and individual characteristics which at first seem remote from the habit with which we began. Wide knowledge is needed for the simplest reform.

Christian Endeavor Lesson

By W. D. Endres

SELF-CONTROL IN ALL THINGS.

Topic September 12. I. Cor. 9:25.

In these days the athlete is a familiar character to all young persons. He is the beau ideal in the university, the college, and the high school. He is the embodiment of all that is admirable in physical manhood. His training is a most rigid discipline. The kind of food, the amount, and the time of eating, are all prescribed. The hours for sleep, the time for exercise, the amount, and kind are all regulated. All kinds of dissipation which injure his body—and what ones do not?—are under strict taboo. Verily Paul's words: "Every man that striveth in the games exerciseth self-control in all things," describe him accurately.

Running the Race.

In a striking comparison Paul likens the problem of making a life—a problem especially vital to every serious minded young man and woman—to the running in a race. In this race all may succeed, provided there is the exercise of "self-control in all things." In other words, "self-control" is the essential equipment for success in life. The individual himself is the determining factor in the situation. He is the "monarch of all he surveys"; the architect of his own character, the maker of his own destiny.

The necessity of self-control is apparent in the most elementary functions of life. Eating is necessary to our existence. It restores the wear and tear of the body. It enables growth. It supplies strength and vigor. In a word, it sustains physical life. But poison as food must be rejected. Indeed, wholesome food must not be taken in improper quantities. The glutton destroys his digestion, undermines his health, and blights his life. He needs self-control.

Because we see the unspeakable evils of drink all about us we must not conclude that drinking is essentially bad. The reverse is true. The evil enters when we remove all restraint as to what we shall drink, and how much. Who thinks of condemning another for taking a drink of water when he is thirsty? It is when stimulants, such as alcohol, are taken into the system in such quantities as to break down the tissues of the body, dethrone the reason, and obliterate the moral and spiritual senses that drinking becomes wrong. Drinking to excess, and drinking the wrong kind of stuff, are the things which produce drunkenness in whose wake there is waste and disease, debauchery and crime.

Controlling the Emotions.

We have the same need for self-control when we pass to the realm of the emotions. Anger may be, ought to be, a conserving force in our lives. It may lead us promptly

to oppose the unjust encroachments of evil and resist the aggression of those who would otherwise use us for their selfish purposes. But the moment we give it unrestricted sway, fly into a rage, speak falsely and abusively, and even resort to violence and crime, that which before was our help and protection becomes our enemy and the source of our undoing. In this case the master and the servant have exchanged ranks.

The young man or woman who has no self-esteem does not amount to much. They must take themselves seriously before anybody else will do so. Who respects a person who does not have self-respect? But also, who respects an individual who has no respect for others? Whose only pronouns are "I," "me," and "mine"? Who constantly relates his own experiences in which he figures as the hero? Who tells of the words of praise and appreciation which he has received? Who recounts the victories he has scored and the defeats which others have suffered at his hands? Such an individual you may be sure has blind spots for all his own weaknesses. Practically the avenue to larger growth is closed. He becomes a bore to his associates, and he narrows the circle of his influence. Conscious self-control should be his balance wheel.

Finally the whole range of one's possessions and prowess must be controlled with a view to the development of the higher life. It is quite possible for us to be fairly decent sort of folks with little aim in life more than to make expenses, train with the crowd, and have a good time. This is only following the line of least resistance; it is a very common way of killing time. The possession of knowledge, the sense of the Beautiful, the Right, and the True are inherent in the soul and therefore the ultimate ideals of life. For these all other things should become mediating agencies.

My Creed

I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare;
I would be friend of all—the foe—the friendless;
I would be giving and forget the gift;
I would be humble, for I know my weakness;
I would look up—and laugh—and love and lift.

—Howard Arnold Walter.

The Book World

THE ANTI-SALOON LEAGUE YEAR-BOOK FOR 1909, by Ernest H. Cherrington. An encyclopedia of facts and figures dealing with the liquor traffic and temperance reform. This volume is issued each year by the National Anti-Saloon League. It tells all about the progress and the present status of the temperance reform in the United States. A directory of the Anti-Saloon League is given, the victories won during the past year and years (there are practically no real defeats in the League's record), the status of the reform in all the states, the relation of the reform to education, business, law, crime, medicine, etc. It is a compendium of information and should be in the hands of every preacher, teacher, editor, reformer, and all others who are interested in public questions. (The Anti-Saloon League of America, Columbus, O. 35c paper, 60c cloth.)

THE DEVELOPMENT OF THE STATE, by James Quale Dealy, Ph. D. This book is *multum in parvo*. It is a book for the student, but one need not be expert to both understand and enjoy it. It traces the development of the state from the earliest social and political institutions and through the differentiations of activities and agencies to modern democracy, in which Prof. Dealy finds that the end is "the development of an energetic, intelligent citizen body and high standards of social life." He finds the spirit of democracy bringing a broad and sympathetic humanitarianism, higher standards of moral life, and a kindler religion. He believes that national greatness ultimately depends upon the intelligence of the whole body of citizens and that its development depends upon conditions of economic and intellectual life. "Progress comes by purposive modification of such conditions through a governmental policy based on scientific knowledge." As the state voices the collective will and interests of all the citizens, obedience is the fundamental duty of all. Private interests must be subordinated to the general good. It is as much the duty of a citizen to serve his country in office as in war. The book is written with the desire to enlighten citizens as to the nature and rise of government and to inspire them with a sense of duty toward it. (The Silver, Burdette Company.)

MENTAL MEDICINE, by Oliver Huckel, pastor of the Associate Congregational Church, Baltimore. The author of this volume is modest enough to admit that he does not know all about his subject. He talks of matters that have come into his experience and he is not always sure of their meaning. The absence of dogmatism is a pleasing feature of the discussion. We feel that the writer is a fellow learner with us. The book consists of a series of talks delivered before the Young Men's Christian Association of the Johns Hopkins Medical School. The publication of the talks is due to the high value set upon them by this audience. Dr. L. F. Barker of the Medical School, contributes the introduction. It is his belief that ministers and physicians ought to learn to understand one another and cooperate for the relief of suffering. He says that "a large proportion of nervous patients are victims of unhealthy emotional states." These emotional states may require the ministry of religion along with that of science. The subjects discussed are, Mental and Spiritual Factors in the Problems of Health, The Therapeutic Value of Faith and Prayer, Possibilities in the Control of Subconsciousness, Some Elements in Morbid Moods, and The Higher Factors in the Re-education of the Nerves. Those who are perplexed about mental healing and Christian Science will

find help in this book. Dr. Huckel knows the value of religion in human life and he understands science well enough not to fall into the vagaries of emotionalism. (Thomas Y. Crowell & Company, New York, June, 1909. \$1.00, net.)

THE PEOPLE AT PLAY, by Rollin Lynde Hartt. Here is a book that is as readable as a piece of fiction, full of humor, and saturated with humanity, and yet to the student of sociology a revealing treatise upon one of the commonest but most difficult to analyze of social phenomena. The people treated are those of the multitudes that have little to spend and must perforce seek that which is rollicking and primitive to get enjoyment. The "play" is that of the great city and runs the gamut of that which need not by nature be libidinous, though it all too often and very easily degenerates into that. Mr. Hartt treats the burlesque, the melodrama, the dime museum, the moving picture, the amusement park, baseball, the cheap show, and "society" i. e., the dance hall and the social centers for masses of the tenement dwellers and wage earners in the "downtown."

The author does not cover up the good or bad in his delineation, but does plead for charity of judgment. He would have us see things from the inner life of the pleasure seekers and know what the world is they live in and the minds are that they must appeal to be themselves. We cannot apply our ideal to the multitude who live within narrow walls of brick and stone and labor without other aim than enough to eat and wear and an hour to bury the dull monotony when the day's work is done.

The volume is appropriately illustrated and is a genuine contribution to that growing literature that seeks to show to our eyes the humanity that is in the rough but is just as human as we are. (Houghton, Mifflin Company, New York. \$1.50.)

THE CALLING OF DAN MATTHEWS, by Harold B. Wright, is an interesting interpretation of the church life of our day. Dan Matthews is a strong, virile man, reared in the wholesome atmosphere of the Ozark mountains; is educated for the ministry and goes from the Theological school directly to the pastorate of the church at Corinth. By his genuine worth and loving service, "Big Dan" wins the love of the people of the community; but his sermons do not ring quite true to the denominational notes, he is uncompromising in his opposition to unrighteousness, both within and without the church. He cannot bow to the pressure that is brought to bear upon him by the ecclesiastical ring, and is at last forced to resign. When he does so he gives up the ministry, as it is conceived by the ecclesiastical man, that he may realize the ideals which led him into the ministry through other channels. The argument of the book is that the church as she exists in many places today is not the embodiment of the ideals of Christianity, and that those ideals can be better served oftentimes through other agencies. The conclusion may not be absolutely justified, and yet it cannot be doubted that the author here lays his finger upon a serious weakness in the work of the church today—a weakness that is perfectly apparent to all men who have ever been where they could look upon its life with unprejudiced mind. That it must ever be so the author would hardly contend, but he has rendered a valuable service by pointing out in this popular way this imperfection. The story is told with consummate art. When one has started upon the reading he cannot lay the book aside

until he has reached the last line of the last chapter. So sure are the publishers of the success of the book that they have, even as the first edition of 100,000 copies comes from the press, arranged for the printing of a second edition. (The Book Supply Co., Chicago, \$1.50.)

THE HEART OF CENTRAL AFRICA, by John M. Springer. This is an account of a journey from Old Umtali in Rhodesia to Linda in Angola on the west coast. Old Umtali lies something like two hundred miles from the east coast and twice that distance from the mouth of the Zambezi and close to the nineteenth parallel south of the equator. The journey was for 1,500 miles to the north and west through the Tanganyiki country and its rich copper ranges and by way of the lower Congo country to the Portuguese Coast of Angola on the west coast, about the ninth parallel south.

Mr. Springer is a missionary and, with his wife, made this journey to explore the possibility of establishing a line of mission stations across the continent through Rhodesia and Angola, thus connecting the M. E. stations at either end of the journey. He found a country that offered, for the most part, neither climate nor racial difficulties that are insuperable. Indeed he tells of plateaus where ice froze at night and where there is no fever but all that would prophesy of a white man's country ultimately. The copper country, the heart of which is at the intersection of the eleventh and twenty-sixth parallels of latitude and longitude, he describes as the richest in the world. The Cape to Cairo railroad is now at Broken Hill, within 200 miles of it, another line from Lobita Bay on the west coast is being pushed toward it, and a line is planned from a navigable branch of the Kassai in the Congo Free State, that will connect directly with the great Congo river. Thus here in the heart of subequatorial Africa the intercontinental railways of three nations will meet.

Mr. Springer finds the missionary opportunities such as to make the heart full of missionary passion bleed for both men and means to develop them. The book is very readable, there is a notable lack of bluster over hardships and adventure and an admirable account of the country. (Jennings & Graham, Cincinnati. \$1.00.)

PROBLEMS OF TODAY, by Andrew Carnegie. In this volume Mr. Carnegie aims to set forth his views on wealth, labor and socialism. Besides those specific titles he discusses thrift, land, his experience with railroad rebates, and other subjects that bear on the general problems of the time.

Mr. Carnegie has a very readable style, aduces proof as well as gives opinions, and shows a broad spirit and much courage. It is rather surprising to hear the second richest living man plead so strongly for labor and the proper division of wealth. He declares that though salaries and wages have never been so large as today that at the same time the extremes between labor and capital income have never been so great and that never in the history of industry did the worker receive so disproportionately small a share of the total product. He declares "huge fortunes, so far as their owners are concerned, are as useless as the star and garter are to their possessors" and that "only competence is desirable—wealth non-essential—only a sacred trust to be administered for the general good." Socialism he finds to be of worthy aspiration, in that it is an expression of the universal desire for a competence, but thinks it can never be more than theory until men are made differently, and that it is

wrong to devote oneself to mere theory while the world so much needs improvement in immediate and practical ways. He favors industrial co-operation and believes the time is coming when the industrious workers of the world will practically absorb the capital invested in the industries they work.

The book is the production of one who looks with philanthropic spirit upon the world from the mount of great riches. The chapter on "My Experience with Railway Rates and Rebates" reveals the apologist for the inequalities of great corporate business, those on labor and wages show the paternalistic philanthropist and lover of his kind, and the whole volume is an able defense of the property system but a plea even more able for its wide distribution. (Doubleday, Page & Company.)

THE STANDARD OF LIVING IN NEW YORK CITY, by Robert Coit Chapin, Ph. D. Here is a book that admirably illustrates the work that is being done by the Russel Sage Foundation. A committee from the New York State Conference of Charities set about investigating the standard of living among the working people of New York City. Dr. Chapin, who is professor of economics at Beloit College, was made secretary of the committee and the Sage Foundation furnished the means for conducting the investigation. Manifestly it would be impossible to investigate every workingman's family in the city, but the effect was reached by making careful selection of average families in each section and among various classes and nationalities and occupations. One little realizes the vastness, the scientific acuteness, the completeness of the undertaking until he goes through the scores of tabulations and studies the carefully drawn conclusions.

In a review no resume of the work that is adequate can be given. The detailed figures for each nationality, classified under the amount of income are given. Complete analytical tables follow showing the amount expended for each of the several articles of living, such as rent, food, clothing, car fare, insurance, etc. Many diagrams are arranged showing graphically the relation of the various expenditures to the rates of income, the housing facilities, and the savings or deficits. One or two items must suffice to show some of the more simple facts set forth.

It was found that the average income per family of five was but \$2.70 per day, counting out Sundays and two holidays; that in one-half the families the father's wage was supplemented by income from the work of the children or from keeping boarders; that the average number of rooms per house was but three for a family of five in many cases one of these without light; that but one-sixth of the families enjoyed the luxury of a bath room; and finally that what was found to be adequate housing—four rooms and a bath—could not be maintained under an income of less than \$900 per year (the average income was \$833 per year).

This is a most valuable book to all students interested in the social problems of the time. It is a valuable contribution to the general information of the public that read newspapers and think at all on the questions of the day. It should be followed by like investigations in all labor centers until the general way of the Standard of Living for the workers of the nation is found. (\$2.00, Published by the Charities Publishing Company, of New York.)

Every real thought on every real subject knocks the wind out of somebody or other. As soon as his breath comes back he very probably begins to expend it in hard words. These are the best evidence a man can have that he has said something it was time to say.—Oliver Wendell Holmes.

Life for the Czar

(Continued from page 11.)

too, with a good deal of barbaric elegance, and Boris made up his mind that he must belong at court, for he had heard that the Czar was at Archangel for a few weeks' hunting. This surely must be one of his great lords.

"Well, you see, I am good for another bear fight yet, my lad, though may I have a surer spear staff next time I meet one. You saved my life, boy, and now how shall Alexis Pertrushe pay you? Come and see me tomorrow morning at the Czar's palace at Archangel, and I will see what can be done for you."

"Very well, baron gentleman, if you will show me the Czar I think I will come," said Boris. "But come in now and have some breakfast."

Before the stranger had time to accept or refuse the invitation they were subjected to a sudden interruption. There were shouts and bugle calls, and a party of horsemen rode into the clearing, trampling down the snow and gathering around the stranger, who stood regarding them with a curious smile on his grim lips. Boris noticed that each horseman, as he halted, pulled off his cap and sat bare-headed in the presence of the tall hunter, so he naturally lifted his and kept it in his hand.

"Well, my young bear-killer," cried the stranger, turning from the crowding horsemen to the wondering boy, "you need not wait till tomorrow, either to come to Archangel or to see the Czar."

The boy dropped suddenly upon his knees in the snow. "I knew you were a great man, and now I know you must be Czar Peter, himself," he said, "but I cannot go to Archangel today."

"Because I have to cut some wood for my mother," answered Boris.

"Is that all?" said Peter. "That need not keep you," and he ordered the horsemen all to dismount and help Boris collect his wood-pile and prepare it for the fire. The bear, too, was brought in and skinned, and his haunches made a goodly dinner for the widow and her visitors.

After a hearty meal the Czar gave the widow a purse of gold "and now, my good woman," said he, "I am going to take your son to court and make a man of him. Some day Russia will be proud of Boris, the bear-killer."

And Czar Peter kept his word, as history shows, for Boris held the Czar's favor all his life and helped all through his wonderful career. Many of the noble families of Russia have in their veins today the blood of the brave young Boris Goulousky, who risked his life for great Czar Peter.

A Soda Cracker is Known by the Company it Keeps

It is the most natural thing in the world for exposed crackers to partake of the flavor of goods ranged alongside. In other words, a soda cracker is known by the company it has kept. On the other hand

Uneeda Biscuit

have been in no company but *their own*. When you open a package you find them so oven-fresh that they almost snap between your fingers as you take them from the package.

5¢

a Package

NATIONAL BISCUIT COMPANY

Church Life

Church Extension offering September 5. J. D. Powell assumes charge of the work at Huntsville, Mo.

The Illinois state convention is in session at Eureka this week.

The Christian Century will give a full report of the Illinois convention next week.

W. B. Clemmer has spent the month of August at Pentwater, Michigan.

A very attractive year book has been issued by the church at Hiawatha, Kansas.

G. J. Chapman, formerly of Canada, has been called to the church at Auburn, Neb.

L. H. Bush was the preacher at the First Church, Warren, Ohio, July 29.

E. B. Widger has closed his pastorate with the church at Jefferson City, Mo.

Thomas M. Myers, of Kansas City, Mo., is the new pastor of the church at Princeton, Mo.

A new building to cost about \$12,000.00 is to be erected by the Colorado Christian Home in Denver.

The seven hundred dollar mark was passed by the Central Church, Syracuse, N. Y., in their missionary offerings of the past year.

L. H. Otto, pastor of the church at Ottumwa, Ia., spent his vacation at Columbia, Mo.

Granville Snell has notified the church at Mound City, Mo., that he will close his pastorate there after ninety days.

J. Will Walters, Sullivan, Ill., has time for a three weeks' meeting immediately following the National Convention.

Nearly all the available rooms at the Hotel Henry, Pittsburgh, have been engaged. Those still desiring room should address O. F. Jordan.

There have been twenty-nine additions to the church in the meeting being held at Vermillion, Kansas, by Edward Cluther, evangelist.

The church at Marcus, Ill., has extended a call to G. H. Stansberry to become their pastor. He has not announced his acceptance.

James N. Crutcher writes that he is delighted with the prospects of the work at Sioux City, Ia., where he has been at work about two months.

The Iowa Southeast District Convention meets at Delta, September 7 and 8. The Southwest District meets at Clarinda, August 31; and the Northwest District at Cherokee August 23.

The church at Louisburg, Kansas, is without a pastor. This church is located in a town of about fifteen hundred people, and is on the Paola branch of the M. K. & T. R. R.

The church at Bloomfield, Iowa, is to have a special meeting in November. They will have the help of an evangelist and singer. F. D. Ferrall is doing faithful work as pastor. Ferrall does that all the time.

B. S. Denny, Iowa's Corresponding Secretary, has been spending his vacation on a farm in Missouri. He writes as if he were not quite immune to the call of the field and the meadow.

Miss Ellen C. Smith, who has been assistant pastor of the church at Columbia, Mo., it is announced, will soon become Mrs. Elmer J. Allen, and will accompany her husband to the mission field.

Charles C. Morrison, Editor of the Christian Century, who has been staying close by

his work all summer, has put off for Pentwater for a week or two of rest before the opening of the work of the fall.

H. H. Harmon, pastor of the First Church, Lincoln, Nebraska, was this season manager of the chautauqua at Fullerton, where he also delivered two lectures and gave several Bible addresses.

It will not pay to postpone the offering for church extension. Take it next Sunday, and forward it to G. W. Muckley. Make it a Centennial offering worthy of the strength of your church.

J. P. Givens closed his pastorate at Rossville, Ill., August 29, and began at Lexington September 5. He leaves Rossville reluctantly. It is a good church, has some splendid people. A pastor has been called.

The church at Lanark, Ill., will hold a meeting the latter part of November. A. I. Martin, the minister, will preach. Charles E. McVay, of Hardy, Nebraska, will be song leader and soloist.

The Oklahoma convention meets with the church at Chickasha, September 6-19. This is the second largest church in the state. Preparations have been made for a great convention.

Mr. and Mrs. W. J. Lhamon, were given a farewell reception by the people of Columbia, Mo., on the occasion of their removal to Des Moines, Ia., where they will make their future home. Mr. Lhamon will give his attention to evangelistic and chautauqua work.

W. B. Phillips has been supplying the pulpit of the West Side Church, Dayton, Ohio. Now comes the call from the church to remain with them as their permanent pastor. After such an acquaintance, both preacher and people may hope for that very desirable result a pastorate that extends over a very much longer period of years than is common.

J. K. Ballou, of Colusa, Cal., has been enjoying his first vacation for several years. He has visited the exposition at Seattle, and attended the convention of Northern California at Santa Cruz, and the Southern California convention at Long Beach, and will remain a week or two in San Francisco.

C. H. Morris, pastor at Marshalltown, Iowa, is spending his vacation in the lake district of Northern Minnesota. While the pastor is away work is progressing on the new building at home. The foundation is complete and the material on the ground for the superstructure. The Marshalltown church expects to send a delegation to the Pittsburg convention.

Royal L. Handley supplied the pulpit of the church at Gurnee, Ill., August 15. Mr. Handley has accomplished a commendable work with the church at Waukegan, Ill., during the past year. It has been a difficult task because of trouble which started three or four years ago, but which, under Mr. Handley's careful leadership, has been about overcome.

Austin P. Finley, late of Worcester, Mass., has accepted a call to the Bible Professorship in Drury College and will begin his work with the fall term. This is a great opportunity for the Disciples of Christ in South Missouri and Northern Arkansas, and young men preparing for the ministry should consider the opportunities offered at Drury College.

We have the following report of the Seventh Street Church, Indianapolis, of which Clay Trusty is pastor: "Thirty added since April 1. Thirteen confessions. A healthy growth in the work in general. The Sunday-school has been re-graded and reorganized. Three adult Bible classes organized, and a

training class to start September 4. A delegation of twelve or fourteen will go to Pittsburgh.

There was no service in the First Church, Lincoln, Nebraska, Sunday, August 15, on account of the meeting of the state convention at Bethany Park. It was expected that nearly all of the members would be at the convention and those who could not attend the greater meetings of the convention were invited to worship at the Baptist church, which has been holding union Sunday evening meetings with the Christian church.

We are glad to publish the request of O. E. Tombs, pastor of the Church of Christ, South University Avenue, Ann Arbor, Michigan, that parents and friends who know of young people who will attend the state university at Ann Arbor this year send the address to Mr. Tombs. Students who are members of the church should bring their letters with them and enter at once into the life and work of the church.

The churches of Chicago are preparing to co-operate with the Anti-Saloon League and other temperance forces in a great temperance parade to be held in the streets of Chicago, September 25. A similar parade was held last year, and served to impress the city with the power of the temperance forces. The showing this year will, it is believed, far surpass that of last year. The committees having the work in charge are urging the pastors to bring this matter before their churches at once.

We are in receipt of the Prospectus of the Centennial Convention. It is a beautiful piece of work, for which W. R. Warren and his helpers deserve great credit. The booklet is full of information about the convention city, and should be in the hands of every member of the church who expects to go to Pittsburgh. Copies will be sent free to those who apply to the chairman of the Publicity Committee, J. A. Jayne. You should read his weekly letters in The Christian Century.

The church at Columbia, Mo., has responded heartily to the appeal of the Bible College in its effort to meet the proposition of R. A. Long that if the school will raise \$50,000, he will give another \$50,000.00. The offering from the Columbia church was over three thousand dollars. This is a fine example for other churches of the state, who should attend to this matter at once, for Mr. Long's proposition holds good only until October 1.

L. O. Lehman has done successful work at Gibson City during the last year. The plan adopted for raising the missionary offering is especially commendable. The pastor and the official board determined some months in advance just what amount the church should raise for the various missionary enterprises of the church. The total sum was \$600. For a month before time for the offering the pastor gave his entire attention to preparation for this event. When the offering was taken it amounted to \$725, thus surpassing the goal by \$125. To plan the work, and then work the plan, succeeds in the church as elsewhere.

The following standard of excellence for workers in the elementary department of the Sunday-school, adopted by the workers of the First Church, Warren, Ohio, should mean progress during the coming year:

1. A Cradle Roll, and the pupils under thirteen divided into three departments: Beginners (3-5); Primary (6-8); Juniors (9-12) inclusive.

2. A separate room or curtains or screen for each of the three departments.

3. A blackboard in use in each of the three departments.

4. Supplemental Lessons, or Graded Lessons, taught in each department.

5. Beginners Lessons taught to children under six.

6. Each teacher studying a Training Course or a member of a Reading circle.

Chas. Reign Scoville spoke at Metropolitan Church, Chicago, July 11 and 12. Conducted Defiance County, Ohio, yearly meeting at Firm July 25. Spoke at Pontiac, Ill., Chautauqua August 1; Charleston, Ill., Chautauqua, August 8; Zionsville, Ind., Chautauqua, August 15. Just starting meeting at Franklin, Ind., for the Churches of Christ in Johnson county. Forty added yesterday, seventy-four in the first three days of invitation. We have the finest and best lighted tabernacle we have ever had. People stood in every available place last night—fully five hundred were turned away. Report of churches co-operating next week.—Charles Reign Scoville.

Tahlequah, Okla.

Tahlequah, Okla., August 12, 1909.—Closed here last night. Organized with sixty-eight; confessions, seventeen. From other churches, eight. Others former members. Work will grow. Have some time not yet taken after October.—R. E. Rosenstein, C. W. B. M. Evangelist, Edmond, Okla.]

The Annual Offering

And now comes the Annual Offering beginning Sunday, September 5. This is the last of the Centennial Offerings. Let us make it the best that has ever been given to Church Extension. Never more than 1,700 congregations have ever had fellowship in the Annual Offering for Church Extension. Order supplies at once, and LET US MAKE IT UNANIMOUS THIS YEAR. For information write G. W. Muckley, Cor. Sec., 500 Water Works Bldg., Kansas City, Mo.

The Hub of the Empire State

This is the season of the year when such a let-down is experienced all along the line in our church work. Most of the members who can afford to go get away somewhere on their vacations, ministers included, while of

mountains making it a haven for thousands of tourists from all parts of the country, yet peculiarly enough here is felt most keenly the effect of the summer. The struggle to maintain a satisfactory work seems to be one of increasing difficulty. While few, if any, of our congregations dispense with the

regular services, most of them run under "a half head of steam." It is the breathing spell following the state convention in which opportunity is afforded for planning the activities for another winter's work.

The state convention left a problem on the hands of the State Board in the Elmira Church affair. This is the congregation which lost its fine new building through the inability of the members to meet the obligation of the mortgage, in consequence of which the holders of the paper foreclosed. For the past few months the members have been meeting in the church building, renting it from month to month. It is one of the best pieces of property our brethren have in the state, being centrally located and having a modern building. An appeal made to the Board of Church Extension for help by the convention was partly successful, it having voted to help to the extent of \$7,000. The State Board has also voted to help secure a minister, signifying its willingness to defray a large part of his salary. The whole matter is now in the hands of the local congregation, where final action rests. With a membership of 300 this church ought to come

out of the affray even stronger for the experience.

The contract for a new building of reinforced concrete, to cost about \$12,000, for the Second Church, Syracuse, has just been signed. It is to be finished by December 1, and will be a most complete workshop for



J. Fred Jones.
Secretary of the Illinois Christian Missionary
Society, Meeting in Eureka This Week.

the number who remain at home, only the true and tried support the services. One of the weakest aspects of Protestantism is the increasing tendency to capitulate in the presence of the summer problem.

Though central New York is one of the most delightful places to summer in, the lakes and

A Failure to Appreciate God's House

HAGGAI 1:1-11

"Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?" Thus, Haggai, the prophet, spoke to the governor of Juda, who had the care of the Lord's people. In II Samuel, seventh chapter, it is recorded how David felt. His discontent is expressed

thus: "Lo, now I dwell in a house of cedar, but the ark of the Lord dwelleth within curtains." Expressing his discontent to have anything better for himself than he was willing to provide for the Lord and His Work. In Psalm 132:3-5 David again speaks out of solid conviction and conversion. He had been neglecting the ark of the covenant which contained the presence and power of God in the midst of the people, just as our unhoused congregations do today. If, on Saturday night, before the first Sunday of September, which is the one Offering Day of the year for our Extension Fund, every disciple of our Lord should say as David did, "I will not sleep until I do my part to increase that fund which gives homes to our struggling missions," there would soon be houses for every new congregation born into the great brotherhood of churches. A failure to appreciate the need of houses for our homeless bands ought to breed discontent like unto that in David's heart.

In Haggai, sixth verse, we see the cause of so much leanness and lack of prosperity among some of our older churches. They eat and drink but are not filled. They do not prosper and wonder why. They earn wages and put them into bags with holes. The congregation has no sustaining power. They have not the growth and peace that passeth knowledge. They do not give off of their strength. That is the trouble. So let us all give liberally on Church Extension Offering Day, and we shall prosper under God.

Worshipping in a Tent is not Permanent



With some help from Church Extension
we can soon be in a good church home.

filled. They do not prosper and wonder why. They earn wages and put them into bags with holes. The congregation has no sustaining power. They have not the growth and peace that passeth knowledge. They do not give off of their strength. That is the trouble. So let us all give liberally on Church Extension Offering Day, and we shall prosper under God.

Order supplies at once from **G. W. MUCKLEY,**

Cor. Sec., 500 Water Works Building

KANSAS CITY, KANSAS

this thriving young congregation. This organization of only five years standing has made the best record of any mission in the state for the past two years under the excellent leadership of C. R. Stauffer.

Kensington Church, Buffalo, the Centennial mission of the New York Christian Missionary Society and the living link of the State Bible Schools, has purchased a new lot and will build shortly. It is one of the growing suburbs of Buffalo and gives promise of an important link in our chain of Buffalo churches.

President-elect Arthur Braden and Field Secretary L. C. McPherson of Keuka College, have been conducting a vigorous summer campaign for students for the college and as a result secured thirty new students in less than four weeks. Many of these are out of the larger cities of the state. It is the aim of the committee in charge to secure at least fifty new students in this manner. The new college year promises to be the very best in the institution's history.

B. S. Ferrall is spending his vacation at Angola, Ind.; R. H. Miller in central New York; C. R. Stauffer among relatives in Illinois; H. H. Cushing in a summer camp along the Black River in northern New York; W. L. Fisher in Missouri; C. J. Armstrong in Kentucky. A number of our preachers are not taking any vacations this year.

The official delegate of the New York Christian Missionary Society to the Pittsburgh convention will be B. S. Ferrall of Buffalo.

As state superintendent of Bible-schools I am conducting a series of Bible-school institutes among the schools of the state as opportunity affords. Last week I visited the thriving church at Harrisville in northern New York. Our own school here in Syracuse had the largest summer attendance in its history, and we enter the fall with a strong organization.

Joseph A. Serena,
Syracuse, August 18.

Notes From the Foreign Society

John Lord reports ten baptisms at Vigan, Philippine Islands.

Last week the Foreign Society received \$1,007.82 from the estate of the late Mrs. C. F. W. Haskins, Petersburg, Va.

Last week a friend in Virginia sent a direct gift of \$500 to help out the fund for the two Bible colleges, one at Vigan, Philippine Islands, and the other at Bolenge, Africa.

A good man in Indiana, who has lived more than three score and ten years, has just given the Foreign Society \$1,000 on the Annuity Plan. He expects to give another \$1,000 in February next.

Last week a friend in Kentucky sent the Foreign Society a direct gift of \$500. This is the second gift of \$500 from this good friend this year. There have been more gifts of \$500 this year than ever before.

Leslie Wolfe reports eighteen baptisms in Manila during the month of June, and 228 during the first half of 1909. We can take the Philippine Islands for our Lord if we will.

The Foreign Society is anxious to find a medical missionary under thirty years of age to take the place of Dr. Z. S. Loftis, who recently died at Batang, border of Tibet. The Vine street church, Nashville, Tenn., P. Y. Pendleton, stands ready to support him.

The receipts of the Foreign Society for the first twenty-four days of August amounted to \$26,428, a gain of \$13,933, or more than double the corresponding twenty-four days of 1908. This brings the total receipts up to \$250,660, and the total gain to \$58,047.

Bruce L. Kershner dedicated the new chapel at Baliwag, May 10, the fifth chapel finished and set apart to the Lord's work during the last five months. Leslie Wolfe says that they are keeping up the rate of one new chapel a month. This is a marvelous growth for Manilla, Philippine Islands.

A medical missionary is greatly needed for Africa. He should be not exceeding thirty years of age. He ought to be a man well

equipped with the medical science and with a passion to win dark Africa to Christ. He must know the gospel and be delighted to tell the gospel story to the perishing millions.

Church Extension Notes

The Church Extension Offering begins next Sunday, September 5. The board confidently looks for its greatest offering this fall. The number of orders for supplies is unprecedented. This is our best indication for a good centennial offering. Let us make it unanimous. Use the best Sunday locally for your offering. The preachers are sensible, and we can look for them to use the best Sunday.

The past week we have received an annuity gift of \$1,000 from Sister Elvira Mercer of Bowling Green, Ohio, on the annuity plan. Also, \$1,334.49 from the estate of Mrs. Haskin of Petersburg, Va. We start into our offering with a gain of over \$15,000 over last year at the same date. We must do everything possible to approach the million dollar mark by October 11.

The Sunday-schools and Endeavor Societies are asked to join in this Centennial Offering. This the board has a right to expect. All the Sunday-school offerings will go into the Sunday-school Named Fund. The Sunday-schools are asked to give one regular Sunday morning's offering in September. The Endeavor Society gifts will go into the Christian Endeavor Named Fund. Let all offerings be promptly sent to G. W. Mackley, corresponding secretary, 500 Water Works Building, Kansas City, Mo.

Kansas and Church Extension

The state of Kansas has been passing through a church-building period and there are now a score of churches in course of erection or enlargement. The growth of the congregations requires larger auditoriums and it ought also to impart the consciousness of larger responsibility for the common good. The state of Kansas has received from the church Extension Society three times as much as it has placed in its treasury. State pride and state prosperity should lead us to reverse this record and help others to the extent we have been helped. Church Extension Day, the first Sunday in September, should receive the attention of all Kansas churches. It will help even those churches that are building to make an offering to the general building fund.

George E. Lyon, Cor. Sec.
Topeka, Kans.

The Centennial Offering to Church Extension

Since the beginning of Church Extension in 1889, Indiana has contributed \$44,611.65; received forty-six loans aggregating \$68,350; returning twenty-six loans aggregating \$27,300; leaving unpaid twenty loans aggregating \$41,050; or nearly as much unpaid as all the churches in the state have contributed in the whole twenty years of Church Extension work.

Not one of the forty-six churches thus helped would have been in existence today but for these Church Extension loans. These are the simple "facts in a nut-shell." This is about an average for other states.

A newly organized church with no place to meet, is a stillborn babe—dead from the beginning. A shelterless church—old or young—is a dying church; while a decently housed church will live, and win.

Now what are we to do? Build houses to shelter our unsheltered flocks, or drop all Home and State Missionary work? The latter would be a crime. The only alternative then, is for every church—and every preacher see that the church does it—to take a Centennial Church Extension offering, that will put under roof every unhoused congregation in the land, and provide for those yet to be organized. Brethren let's do it.

T. J. Legg.

Kentucky and Church Extension

The time for the annual offering of the Board of Church Extension draws near. It is a matter of interest to us as relates to the needs of our own state. During the existence of Church Extension Board twenty-four houses of worship have been made possible by the help given. Doubtless many of these would never have been built but for the timely aid given. We have contributed during the history of this work \$63,212.10 and the Board has loaned to these twenty-four churches \$15,065. Of this amount the churches have paid back to the Board \$8,925. Last year only forty-nine churches gave anything; the year before fifty-four congregations contributed. Brethren of Kentucky, that is not a creditable showing for us. Only about one-twentieth of the churches gave anything. This ought not so to be. Let us double the number of contributing churches on September 5, and then we need not be proud of ourselves. Large numbers of houses are yet to be built in Kentucky that will need imperatively the help of the Board of Church Extension. For the sake of our state, as well as the work in every part of our country, let us make a long stride forward in supporting this work. H. W. Elliott,
Sulphur, Ky., August 19.

See.

Brethren Must Act Quickly

Only a few weeks remain for closing the Bethany Centennial Endowment Fund. It is now probable that at least \$125,000 will be raised, \$100,000 by the brethren generally, and \$25,000 by my friend who has offered to give \$25,000 for every \$100,000 raised by the whole brotherhood. It is greatly to be regretted that \$400,000 should not be raised by the brotherhood, so as to secure \$500,000 for the college, but if we get \$125,000 to add to the \$160,000 already secured, Bethany will be fairly well equipped for future service. But we must raise at least \$30,000 within the next month, or before the first day of October, or the whole effort will fail. This would be a lasting shame, and it must not be. I firmly believe the brethren will not allow it. Undoubtedly many have delayed sending their subscriptions simply because they have put the matter off from time to time, thinking they would do so before the Centennial, but they must do so before October 1, as that is the extreme limit of the proposition of my friend. Now without any further delay, I hope that there will be a regular whirlwind canvass from this time until October 1. Subscriptions may be sent.

FROM THE BENCH

.. Judge Commends Pure Food.

A Judge of a Colorado Court said: "Nearly one year ago I began the use of Grape-Nuts as a food. Constant confinement indoors and the monotonous grind of office duties had so weakened and impaired my mental powers that I felt the imperative need of something which neither doctors nor food specialists seemed able to supply."

"A week's use of Grape-Nuts twice each day convinced me that some unusual and marvelous virtue was contained therein. My mental vigor returned with astonishing rapidity; brain weariness (from which I had constantly suffered) quickly disappeared; clearness of thought and intellectual health and activity, which I had never previously known, were to me the plain results of a few months use of this food."

"Unhesitatingly I commend Grape-Nuts as the most remarkable food preparation which science has ever produced so far as my knowledge and experience extends."

The judge is right. Grape-Nuts food is a certain and remarkable brain builder and can be relied upon. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

both great and small, to the St. Louis Union Trust Company, St. Louis, Mo., the Mercantile Trust Company, Pittsburgh, Penn., President T. E. Cramblet, Bethany, W. Va., or to the undersigned at Pentwater until September 10, and then to Indianapolis.

V. T. MOORE,
Pentwater, Mich.

Enroute to Africa

By Royal J. Dye.

The contract price of the builders calls for the bare boat with its machinery, engines and every equipment necessary, for its running. It being thought, by the Field Committee at Bolenge, best to fit the cabins and the other general and special equipment in private "memorials." The noble churches of the little Brotherhood of Oregon have pledged practically four-fifths of the entire cost of the steamer's building. There remains the fitting of special rooms. Already friends of Des Moines have signified as a "Nellie Jagard" Circle their desire to memorialise a cabin for their circle. They are raising money for it now. Equipment for the kitchen and dining room, linen, dishes cutlery and the numberless things for housekeeping. (For you understand that the steamer will carry passengers, your missionaries traveling backwards and forwards and onwards to their work going from two weeks' to doubtless two months' trips at a time.) So we will live on board A Travelling Mission Station.

There is the name of our sainted "Dr. Harry Biddle," our first missionary in Africa, to give his life, as his share in Africa's redemption. For whom better could the "hospital cabin" be named? Then there is our beloved and heroic Ella Ewing. Her name could well be given a place as a continuance of the influence of her life through the steamer evangelizing the people whom she loved so well and who learned in so short a time to love her. Other cabins there remain two, and these could be consecrated to special friends or memorialized for loved ones who loved His cause and Kingdom.

While speaking at the Long Beach convention last year, a little old gentleman came up after one of the meetings and said "I had the joy of giving the money to pay the transport of the 'Henry Reed' steamer to the Congo." How happy he was in the knowledge of having had a share in the great work that steamer had accomplished for God and the regeneration of a people and the progress of the gospel in those twenty-eight years. I was glad I had mentioned it just for his satisfaction though I had not known of him. He had invested \$2,000 in the Kingdom in that way. Have we a man of like spirit and vision who will do the same now? It will cost at least \$3,000 to pay the freight. Our boat is much larger than the little "Henry Reed," which had to be carried on men's heads in sections for there was then no railroad around the cataracts.

There need be no gatherings at the convention. There are still three months before it convenes and now is the time to make your gift count mightily. With the opening of new stations, with the clamoring of still more distant villages and people for the Message of Life; with the still farther lands to be possessed; with your workers breaking in health because of exposure in the frail native dug-out log canoes; with our Centennial ambitions almost realized, every gift now adds to and encourages every other. "Speed the Oregon." May God grant that it shall not be for lack of funds many months ere we shall see the smoke and hear the glad whistle of our steamer on the mighty Congo and its vast network of tributaries. We confidently look for it.

"This is the gospel of Labor—
Ring it, ye bells of the kirk!"

The Lord of Love came down from above
To live with the men who work.

This is the rose he planted

Here in the thorn-cursed soil.

Heaven is blest with perfect rest,

But the blessing of earth is toil."

—Henry Van Dyke.

Centennial Bulletin

By John A. Jayne

From all parts of the country come frequent inquiries, "How may we help the brethren in Pittsburgh in preparing for the Centennial?"

It is the object of this Centennial Bulletin to answer as far as possible that letter.

First of all, brethren, pray for the Centennial, and all who have its work in charge. Unless one is right on the ground, he cannot know the immense amount of work that is being done.

Brother W. R. Warren, our faithful Centennial Secretary, is working sixteen hours every day endeavoring to get things in shape so that when the hosts of the Lord assemble in Pittsburgh there will be no confusion, dissatisfaction or lack of thorough enjoyment on the part of anyone. At present writing he is in Boston, overlooking the printing of the program that will be the finest ever issued for a religious gathering of any kind in the world.

Brother E. A. Hibler, the evangelist for Western Pennsylvania, has been loaned to the Centennial Committee for three months and is ably seconding the work of Brother Warren. He is giving all of his time to the work and is not sparing himself in the least to the end that when the convention assembles there may be no confusion or dismay in any heart.

Brother O. H. Philips, the genial chairman of music, is filling in the hours arranging and rearranging the songs, locating singers and arranging for great rehearsals. Brother F. M. Gordon, who has charge of the enrollment of the delegates, is at his desk from early morning till late at night mastering the gigantic problems connected with his work. Brother C. L. Thurgood, who has the sight-seeing plans in hand, is pushing at his work with his well-known ardor and vigor. Brother Garnet Winn, who has charge of the ushering of the Convention, Brother Wallace Tharp, who has the communion service in hand, and Brother S. E. Brewster, who is at the head of the exhibits, all are doing everything in their power to make their part of the work splendid success. In addition to these, the Publicity Bureau is open continually and is helping in the dissemination of the convention news.

In addition to all these there is an office force of six stenographers and two messengers, who, with but one exception, are all members of our local churches, and who are all thoroughly imbued with the spirit of the Convention and that for which it stands.

A force like this needs the sympathy of the brotherhood, the prayers of all. The first thing, therefore, brethren, that you may do to help the convention and its committee is pray earnestly for them.

The second thing that you may do to help the convention workers is none the less important, though second. And that is: Register in advance and secure your place of entertainment. Already a goodly number are doing this and more will do it when once their attention is called to it.

By registering in advance one saves himself the confusion of coming to a crowded registration hall, having, possibly, a long wait at the booths and a tiresome street car ride after the wait.

Registering in advance, one is able to go directly from the train to the home assigned him for the convention period, rest, arrange his toilet and begin the enjoyment of the various good things that have been prepared for.

But more than this, they who register in advance are sure of receiving the centennial program, the centennial badge and the centennial certificate of registration.

The Centennial Program is not an ordinary affair. It is a genuine work of art. Should one attempt to purchase a book of this character in the stores, for the blank book alone he would pay at least one dollar.

This souvenir program is a book that will be held in high estimation with the passing of the years.

Its splendidly bound, highly calendared, gilt edged pages, filled with the choicest of

Convention matter, will make it the treasured of many hearts for years to come.

It has halftones of many of our great men and women both of the past and present, many of our larger churches, beautiful descriptions of Pittsburgh, all embellished with the highest specimens of the printer's art, and a history of Pittsburgh written by Pittsburgh's distinguished son, Colonel Harden Church, himself a grandson of the illustrious Samuel Church, who founded the first church in Allegheny.

In addition to all this, besides the fifty pages of convention music and many pages of interest to Disciples everywhere, there is a great monograph by Archibald McLean, on "The Pioneers of the Reformation." In this monograph Brother McLean is at his best. He rises very frequently to sublime heights, while at all times his pure spirit is enflamed with the richness of his subject and the worthiness of his theme. This monograph alone is worth more than one dollar. If it had been published elsewhere it could not be had for this sum. It is a marvel of historic information and purity of English, while for breadth of vision and real spiritual power it cannot be excelled.

The centennial badge is a real work of art. It will be a treasured heirloom in many families. It has embossed medallions of the pioneers on the base, while the bar is ornamented with the word "Pittsburg" and a small representation of the Brush Run Church, together with the figures "1809" and "1909." Many men are preparing to wear it as a watch fob, while some of the ladies are arranging to have it made into brooches and pins of various kinds.

The centennial registration certificate is worthy of a place by the side of the program and the badge. It is a most beautifully printed statement of the fact of registration and shows that the bearer had the love of the cause at heart, in the fact that he registered and made the work of the Convention Committee lighter and more easy to bear.

IT WORKS

The Laborer Eats Food that Would Wreck an Office Man.

Men who are actively engaged at hard work can sometimes eat food that would wreck a man who is more closely confined.

This is illustrated in the following story:

"I was for 12 years clerk in a store working actively and drank coffee all the time without much trouble until after I entered the telegraph service.

"There I got very little exercise and drinking strong coffee, my nerves grew unsteady and my stomach got weak and I was soon a very sick man. I quit meat and tobacco and in fact I stopped eating everything which I thought might affect me except coffee, but still my condition grew worse and I was all but a wreck.

"I finally quit coffee and commenced to use Postum a few years ago and I am speaking the truth when I say, my condition commenced to improve immediately and today I am well and can eat anything I want without any bad effects all due to shifting from coffee to Postum.

"I told my wife today I believed I could digest a brick if I had a cup of Postum to go with it.

"We make it according to directions boiling it full 20 minutes and use good rich cream and it is certainly delicious."

Look in pkgs. for a copy of the famous little book, "The Road to Wellville."

"There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

All of this, one is sure of having if he registers in advance for the convention.

And you will register if you come!

Then why not register now, and have it done with?

All you need do is write a brief letter to the Centennial Committee, Biasell Block, Pittsburgh, stating the kind of a room you want, the price you are willing to pay, and enclose one dollar, either bill, check or money order, the latter preferred, and you will be sent a beautiful certificate of registration that will entitle you to the souvenir program book, the souvenir badge and registration in the world's largest religious convocation of modern times.

Will you help the committee in this way by registering at once?

PRE-CONVENTION POINTS.

It looks now as though there would be an enrollment of 50,000.

All of the churches of the city are asking for good men to fill their pulpits on Centennial Sunday.

The papers of the city are preparing for superb reports, and some of them will run special editions.

A complete stenographic report of the Convention will be taken by the committee in charge, which will be beautifully embellished with special photographs and sold at a nominal price.

Our venerable brethren, L. L. Carpenter, John W. McGarvey, C. L. Loos, W. T. Moore, J. B. Briney and a host of others are planning for a great meeting at the Veteran's Camp Fire.

The prospectus is now being sent out. If you want one drop a card to the Centennial Committee.

Finally, brethren, help your committee by praying for them and registering early for the convention.

Sincerely yours,
JOHN ANDERSON JAYNE.
Chairman Publicity Committee.

Program of Convention of the Kentucky Bible School Association

Lexington, Thursday, September 23.
MORNING.

Devotional Hour—H. S. Saxby.

The President's Address—W. N. Briney.

Reports: (a) Chairman executive Committee, James S. Carpenter; (b) Treasurer, J. S. Hilton; (c) Field Worker, Walter E. Fraze; (d) State Evangelist, Robert M. Hopkins.

Appointment of Committees.

Introduction of County and District Officers.

"The Chair of Bible School Pedagogy"—W. F. Smith.

"Living Stones"—Hugh McLellan.

AFTERNOON.

Praise Service—Professor E. O. Excell.

An Adult Bible Class Demonstration—Kennett's Men.

Reports of Committees.

"Children's Day for Home Missions, November 21, 1909"—George B. Ranshaw.

"The National Christian Bible School Association"—Marion Stevenson.

"What is the Purpose of the Bible School?"—W. E. Ellis.

Formation of Men's Parade at the College of the Bible.

Address from the College Steps, "The Competent Man"—M. G. Buckner.

Address on the Site of the Old Main Street Christian Church—H. C. Garrison.

Praise Service—Professor E. O. Excell.

Devotional Service—President R. H. Crossfield.

"Winning Men to Jesus"—Charles Reign Scoville.

W. T. Moore has made good progress in the revision of the proofs of his "Comprehensive History of the Disciples of Christ," which is to be published prior to the Centennial Convention. It will be the largest and most complete work of its character, and many pictures of the pioneers have been obtained

for it that have never been published before. One feature of the book will be its valuable quotations from works no longer accessible to the general reader. Fleming H. Revell Company of New York have the publication in hand, which is a guarantee that the book will be produced in the best style.



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S. G. HATCH, Gen'l Pass'r Agent Chicago.



Please mention this paper.



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New York State is one of the greatest missionary fields in America, especially so because of the fact that it is a state of large cities that send forth an urgent call for the gospel of Christ. The Disciples of Christ are nobly answering the call when we consider their strength in this great state. There are at present twelve mission churches in the state receiving aid from our various missionary boards, all of which are in cities of more than ten thousand population. The great problem confronting most of these missions is how to become properly housed in order that they may do effective work in their community. The solution of the problem in many instances has been Church Extension. During the past twenty years the churches of New York State have contributed a total of \$17,448.71 to Church Extension, while Church Extension has loaned to the New York mission churches in the same period of time a total of \$33,800, of which \$8,100 has been returned, leaving at the present \$25,700 of loans not yet returned. These figures speak volumes for Church Extension in New York. Some may say that we need many times to properly house themselves and indeed we do. Church Extension would gladly heed our call if the money was at their disposal. They have all sections of our great

land to deal with and can not show partiality to any. Arise! Churches of New York. Let every church respond during the month of September with a liberal Centennial offering for Church Extension. Let's raise our share and a little more of the \$300,000 this year that we may reach our Centennial aim of a million in our Church Extension fund.

C. R. Stauffer,
Cor. Sec New York Christian Miss. Soc.
Syracuse, N. Y.

Bolenge, Coquilhatville, Congo Belge.

July 6, 1909.

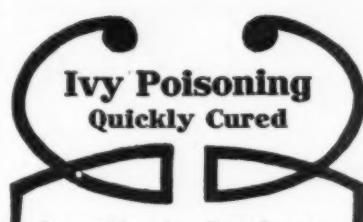
Our year just closing has been an excellent year. 206 baptisms and three by letter; more than 70,000 brass rods given to send out evangelists, and three more missionaries added to the staff. Our imperative need is for at least three families this year.

Yours in His righteous cause,
Chas. P. Hedges.

L. E. Lakin began work with the church at Ballard, Washington, September 1. His former pastorate was in Greenville, Miss.

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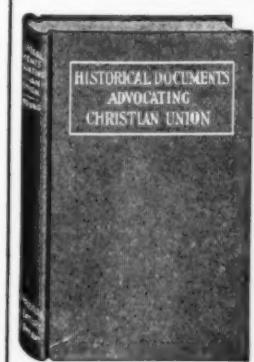
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Tickets on sale October 10, 11, 15 and 16, return limit October 25, 1909.

Train will run via Englewood, stopping at that station, Grand Crossing and South Chicago. No other stops to pick up passengers.

For further information call at City Ticket Office, 248 South Clark Street, or

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